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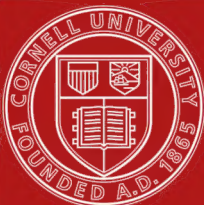
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XIII.
SANSKRIT.

By HJALMAR EDGREN, PH.D.,

*Professor of Sanskrit in the University of Nebraska, U.S.A. ;
formerly Lecturer on Sanskrit in the University of Lund, Sweden.*

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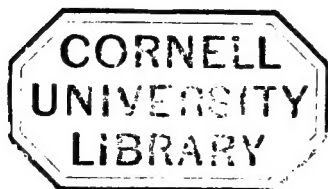
WITH
A BRIEF SKETCH OF SCENIC PRĀKRIT.

BY
HJALMAR EDGREN, PH.D.,
PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF NEBRASKA, U.S.A.;
FORMERLY LECTURER ON SANSKRIT IN THE UNIVERSITY OF LUND, SWEDEN.

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PREFACE.



A CONCISE, synthetical exposition of the structure of the Sanskrit Language has been the object aimed at in the preparation of this brief manual. If I have tried to reconcile with the limited compass of the book rather more fullness of detail and stringency of method than might seem accordant with the general plan of the series of which it forms a part, it is because I have constantly had in view the fact that a large body of students take up Sanskrit mainly on account of the important relation it sustains to Indo-European philology, while all have an interest in that relation; and because I was not satisfied to leave the learner with a mere surface introduction into a language, of which no fruitful knowledge can be acquired except through the means of a nice analysis of its structure. It has been my constant endeavour not to sacrifice clearness for detail; and different types have been used to indicate to the learner what may be safely left out, or left for reference only, at a first reading.

With regard to authority and general principle, I have relied more on the invaluable grammar of Professor W. D. Whitney, my former teacher, than on any other used by me in the preparation of this manual; and I trust that my

independent treatment of various topics shall not render it difficult for the student to pass over to that work when he desires to extend his studies.

Considerations of a wholly practical nature have argued some reserve with reference to the latest revolutionizing theories about the historical relation between the vowels. As long as those theories, still in a state of evolution, have not been applied in any standard lexical or grammatical work on the language, it would certainly be precocious to do so in a beginner's manual, one of whose objects it must be to introduce the learner to such works. The old theories are therefore, in accordance with universal practice, on the whole retained, the modern ones being briefly referred to, however, in proper places (cf. 28. note 1, 33. note, etc.). Only that part of the modern argument which concerns the unquestioned antecedeny of *ar* and *al* as to *r* and *l*, being applied in two of our leading dictionaries and admitting of some practical advantages in the formulation of rules, is here, contrary to the usual practice of Sanskrit grammars, accepted.

Where, for the rest, in the mode of presenting the subject-matter—as in the treatment of Sandhi-laws, of nominal compounds, of anomalous verbs, in the declensional arrangement, etc.—I have departed more or less from the methods followed in other grammars, I hope it has been done to the benefit of those who are to use this book. It should be mentioned in this connection that I have completed the synopsis of root-verbs, § 314, by adding such forms as are found in Lanman's Sanskrit Reader, and which are there

based on Whitney's forthcoming collection of all authenticated verb-forms.

That my methods of exposition should in all respects meet with approval, I am not sanguine enough to hope ; and that graver defects than those occasioned by the limited compass of the book can be pointed out, I am well aware.

H. E.

LUND, *Oct.* 1884.

ERRATA.

At 45. b, line 8: read 221. At 69. b: change the second *t* to *ṭ*. At 96, line 3: after 'weak cases,' add 'except often in Acc. pl.,'. At 122: in Loc. pl. of *mālār* change मृ to भृ. At 164. I., line 8: read *ṣaṣ-ṭi*. At 164. I. note 2, last line: change '90' to '810'. At 287. c, note, line 2: change 'protect' to 'bind'.

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THE SANSKRIT LANGUAGE.

SANSKRIT is the language through which, mainly, Indian culture has found expression in past ages, and which the learned and priestly caste in India still use as their special means of written, or even oral, communication. It forms part of the Indo-European or Arian family of languages; and it is distinguished from its sister tongues by having, on the whole, a more transparent and primitive structure, and a much older literature, than any of them.

The growth of the language, as revealed to us in the extant literature, embraces two periods, the Vedic and the Classical, both connected and overlapped by the transition period of the older Brāhmaṇa literature. *The Vedic Period* counts from a time—conjecturally about four thousand years ago—when the language, as reflected in the oldest Vedic hymns, wears the aspect of an essentially untrammelled vernacular to the time when some certain dialect (not necessarily the Vedic, whatever its influence must have been) was gradually led off from the broad popular stream, and, at the side of it, as the correct and sacred speech, conducted into its own nicely regulated channel. *The Classical Period* counts from this transition time (which was definitely concluded by

Pāṇini's for ever afterwards authoritative grammar, probably about three centuries before Christ) down to our own days. During this period, Sanskrit, like Latin during many centuries in Europe, the special property of the erudite, has flown on almost without interruption in its own channel, bearing on its bosom a rich literature of theologico-philosophical, esthetical, and more or less scientific nature.

In its widest sense, the term Sanskrit (*saṁ-s-kṛta* 'adorned, perfected,' probably at first applied to the language as 'perfected' or, perhaps, 'rendered sacred') comprises the language of both the Vedic and the classical period, but in a limited sense, only that of the classical. In this grammar it is the classical Sanskrit alone that is described.

[Summary of the Sanskrit Literature:—VEDA ('knowledge' = The Sacred Books). Comprises : 1. *Mantra* ('sacred speech, song'), of which oldest and most important the four Vedas *kar' ḑḥoχḥv*: *Rg*, *Sāma*, *Yajur*, and *Atharva-Veda* (each 'collection' called, as such, *Samhitā*); 2. *Brāhmaṇa* ('relating to worship'), exegetical works of various kind attached to each of the four Vedas, and comprising *Brāhmaṇa* in a limited sense (with the *Mantra* called *grūti* 'revelation'), *Āraṇyaka*, and *Upaniṣad*; and 3. *Sūtra* ('rule'), likewise attached to the Vedas, and comprising *Nirukta* (glossarial explanation), *Prāticākhya* (phonetics etc.), *Kalpa* and *Āraṇyaka-Sūtra* (ritual), *Grhya-Sūtra* (rules for domestic rites), *Jyotiṣa* (astronomy), and others.—Later outcomes of the Sūtra-literature were Pāṇini's grammar and the law-books (of which the most important is *Mānava-dharmaśāstra*). To the religious literature belong also the *Pūrāṇās*, sectarian works of comparatively modern date.—EPICS: *Mahābhārata* (of which *Nala*, *Bhagavadgīta*, and *Sāvitri* are well-known episodes), *Rāmāyaṇa*, *Raghuvamśa*, and others.—FABLE AND ETHICS: *Pancatantra*, *Hitopadeśa*, and *Kathāsaritsaṅga*.—LYRICAL POETRY: *Meghadūta*, *Gītāgovinda*, etc.—DRAMA: *Mṛcchakaṭikā*, *Çakuntalā*, *Vikramorvoçī*, *Mūlurikā*, *Mālatīmādhava*, *Ratnāvalī*, etc.—PHILOSOPHY AND SCIENCE: aside from the works included in the Vedic literature, many others from various periods.]

FIRST CHAPTER.

Elementary Sounds and Accent.

I. ELEMENTARY SOUNDS.

1. Sanskrit has the following alphabetical sounds, here arranged with reference to their formation :—

		Gutturals	Palatals	Linguals ¹	Dentals	Labials
Open	Vowels	simple				
		अ आ a a	इ ई i i	उ ऊ u u	ए (ऌ) e (ḷ)	उ ऊ u u
Semi-open	Semivowels		य y	र r	ल l	व v
	Spirants { ह : [h] h		ञ (ञ) ṇ	य ṣ	स s	
	Anuvāra (or ॡ, cf. 10)					
Closed ²	Mutes	क ख k kh	च छ c ch	ट ठ ṭ ṭh	त थ t th	प फ p ph
		ग घ g gh	ज झ j jh	ड ढ ḍ ḍh	द ध d dh	ब भ b bh
Closed ³	Nasals	ङ ṅ	ञ ñ	ण ṇ	न n	म m

¹) Also called *Cerebrals*. Properly front-palatals.

²) The nasals, being, like the mutes, formed by a closure of the mouth-organs, are (as by the Hindus) conveniently arranged here.

³) Concerning the real nature of *e* and *o*, cf. 28. note 1.

The fourteen sounds enclosed within a frame are **SURD**, all the others **SONANT**. The mutes in *h* (*kh*, *gh*, etc.) are called **ASPIRATES**, and among the spirants, *ç*, *ś*, *ṣ* are, as usual, named *sibilants*.

2. **THE LEXICAL ARRANGEMENT.**—The preceding classification, though agreeing physiologically with that made by native grammarians, differs however from the conventional order followed by them, and adopted in European lexicography, chiefly in having the semi-open consonants placed between the open sounds (vowels) and the closed ones, instead of last.

The lexical order of arrangement is then as follows :—
a, *ā* ; *i*, *ī* ; *u*, *ū* ; *ṛ*, *ṝ* ; *ḷ* ; — *e*, *āi* ; *o*, *āu* ; — *h* (or it is arranged like the sibilant it represents : cf. 9 note) ; — *anusvāra* — *k*, *kh* ; *g*, *gh* ; *ṅ* ; — *c*, *ch* ; *j*, *jh* ; *ñ* ; — *t*, *th* ; *d*, *dh* ; *n* ; — *p*, *ph* ; *b*, *bh* ; *m* ; — *y*, *r*, *l*, *v* ; — *s*, *ç*, *ś* ; *ṣ* ; *h*.

Note.—Apparently as a means of filling out the scheme, native grammarians add to the preceding list a long dental vowel (ॠ ṝ), and a gutt. and lab. sibilant (rendered both by : *h* or, rarely, by the sign ॡ, and transliterated resp. by *χ* and *φ*).

PRONUNCIATION.

3. **VOWELS.**—The vowels are pronounced nearly as follows :
a, *ā* as in *fat*, *far* ; *i*, *ī* as in *pin*, *pique* ; *u*, *ū* as in *put*, *rude* ;
ṛ (*ṝ*) like *r* in *sabre* ; *ḷ* like *l* in *sable* ; *e*, *o* as in *they*, *for*,
 without glide ; *āi*, *āu*, each simple element by itself.

4. **CONSONANTS.**—As an aid in uttering the separate consonants, an *a*-sound is added to each of them save *h* and *anusvāra* (ॡ *k-a*, ॢ *t-a*, etc.). For the rest, their pronunciation proper is as follows :—

5. Those transliterated by ordinary characters, are practically pronounced as in English, except that *c* sounds like *ch* in *chin*, and *g* always as in *go*. All the aspirates are uttered as if consisting of two distinct elements (ख *k-ha* etc.).

The euphonic value of *h*, *gh*, *dh*, *bh* is really doubtful; and dentals are apt to be slightly lisped.

6. *ç*, *ṣ* are both pronounced nearly like *sh* in *shall*, but *ṣ* more with the tip of the tongue in a lingual position (cf. 7).

The sibilant *ç*, though by Hindu phoneticians described as palatal, is in Europe quite commonly pronounced as *s*.

7. *ṭ*, *ṭh*, *ḍ*, *ḍh* differ from the dentals only in being uttered with the tip of the tongue reverted further back into the forward part of the palate (in this nearly or quite coinciding with the English dentals as they are often pronounced).

8. *ṁ*, *ṇ*, *ṇ* are nasals uttered with the tongue-position of their corresponding mutes (i.e. with gutt., pal., and lab. articulation).

9. *ḥ* (*visarga*, probably 'final sound') indicates a breathing (a toneless *h*) which, without change of the articulating position, follows the preceding vowel.

Note.—*Visarga* is a vicarious sound for the original finals *s* and *r* when uncombined, for the guttural and palatal sibilants (2. note), and optionally for any sibilants followed by another sibilant. But as finals, the more original sounds *s* and *r* are here, as in several other works, conveniently recognized as such, be it in paradigms or at the base of euphonic combinations.

10. *ṇ* or *ṇi* (°, *anusvāra* 'after-sound') indicates a nasal sound which accompanies a vowel, and whose value is determined by a following semi-open consonant (especially a spirant or *r*).

Concerning this sound and the signs for it, we may notice :

a. Anusvāra arises when, in certain combinations with semi-open consonants, a nasal is itself influenced by them and uttered with a semi-open articulation. This nasal is by native authorities very differently described, mostly, however, thus : when before a spirant or *r*, as a special, though variously defined, 'after-sound' (*anusvāra*) ; when before *y*, *l*, or *v*, as a nasalized semivowel of their own type ; and in certain exceptional cases as the preceding vowel itself 'nasalized' (*anunāsika*).

b. Of the signs ' and '̣, placed above the syllable, the former is used almost exclusively ; the latter only exceptionally to indicate a nasalized vowel or semi-vowel.

The sign ' is also sometimes used for any nasal between a vowel and a mute, whether in internal or external combination, and for a final *m* in *pausa*.—Common is this usage only for an assimilated *m* in external combination (54).

11. In this book, a real anusvāra and an assimilated *m* in external combination (54) are rendered by '̣, placed above the nasalized syllable (अंश *aṅṣa*, संह *saṁhṛ*, किं च *kiṁ ca*). In transliteration, *m̄* and *n̄* are used to indicate whether the original sound was *m* or not.

WRITTEN SIGNS AND THEIR ABBREVIATIONS.

12. Various alphabets are used by the Hindus in writing Sanskrit, but the most important among them, and the only one adopted in Europe, is that which is already given above. It is called the DEVANĀGARĪ (a word of uncertain meaning : *nāgarī*, perhaps 'of the city, business,' and *deva-nāgarī*, 'the divine *nāgarī* '); and it is of disputed origin.

13. In writing, medial and final vowels and conjunct consonants are denoted, by abbreviation, as described below.

VOWELS.

14. Unless replaced by some other vowel-character, अ *a* is understood, without any written sign, after every separate

consonant (visarga and anusvāra excepted) or consonant-group. But a short stroke (ゝ, *virāma* 'check') may be placed beneath the consonant to denote that it is to be pronounced alone :—
 क *ka*, एक *eka*, नल *nala*, सः *sah*, स्म *sma*, प्स *psva*; but का
 (see below) *kā*, क् *k*, एक् *ek*, etc.

15. Remaining vowels are denoted according to the scheme below :—

	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
by	।	ि	ी	(orig. ॠ)	उ	७	८	९	१०	११	१२	१३	१४
e. g.	{ का	कि	की	कु	कू	कृ	कृ	क्ल	के	कै	को	कौ	
	{ <i>kā</i>	<i>ki</i>	<i>kī</i>	<i>ku</i>	<i>kū</i>	<i>kr</i>	<i>kṛ</i>	<i>kl</i>	<i>ke</i>	<i>kāi</i>	<i>ko</i>	<i>kū</i>	

Sometimes the signs are more disguised, as in दु *du*,
 दू *dū*, रु *ru*, रू *rū*. About *rr*, cf. 17.

CONSONANTS.

16. When two or more consonants are combined, they are placed successively, in the order of utterance, either *after* or *below* each other, or sometimes *both ways* (the choice being in part optional). If placed side by side, the last consonant, otherwise the first, usually remains on the whole intact, while the others are mutilated, mostly by having the strokes 7, one or both, removed. Some examples follow :—

a. after each other : गग *gg-a*, प्य *py-a*, ज्ञ *jj-a*, स्स *sk-a*,
 भ्य *bhy-a*, ल्य *lp-a*, डभ *dbh-a*, प्स *psv-a*, बभ्य *bbhy-a*, त्म्य
tmy-a;

b. below each other : क्क *kk-a*, च्च *cc-a*, प्त *pt-a*, घ्न *ghn-a*,
 द्ग *dg-a*, ष्व *ṣv-a*, ण्ण *ṇkh-a*, ण्ण *ṇkt-a*, क्त *ktv-a*, प्त *ptv-a*;

c. both ways : च्च्य *ccy-a*, घ्न्य *ghny-a*, ष्व्य *ṣcy-a*, ण्व *ndhv-a*,
 ण्ण *ndhn-a*, त्स *tsn-a*.

17. Among less obvious combinations are to be noticed:—

a. क्य *ky-a*, न्य *ny-a*, द्य *dy-a*, ध्य *dhy-a*, थ्य *thy-a*, ह्य *hy-a*,
 कम *km-a*, दम *dm-a*, ह्य *hm-a*;—b. क्त *kt-a*, क्ल *kl-a*, त्त *tt-a*;
 द्ग *dg-a*, द्द *dd-a*, द्ध *ddh-a*, द्न *dn-a*, द्भ *dbh-a*; ष्ट *ṣṭ-a*,
 ष्ठ *ṣṭh-a*; द्ब *db-a*, द्घ *dgh-a*;—and further, क्ख *kṣ-a*, ज्ञ *jñ-a*,
 न्न *ṇṇ-a*, ल्ल *lla-a*, ह्न *hṇ-a*.

After another consonant, *r* is denoted by a stroke at the foot of it (क्र *kr-a*, ग्र *gr-a*, व्र or त्र *tr-a*, श्र or ष्र *ṣr-a*, द्र *dgr-a*, ध्र *dhry-a*, क्त्र *ktry-a*, द्घ्र *dghr-a*), but before a consonant by the sign ॢ placed above the last consonant of the group to which *r* belongs and to the right of any other sign that may be found there (कै *rk-a*, प्रै *rṣv-a*, त्स्रै *rtsn-a*, त्रै *rtv-a*, कै *rkaṁ*, अर्केण *arkeṇ-a*).—Notice likewise र्वै *rv*.

Combinations of three or more consonants:—ष्ट्व *ṣṭv-a*, ष्ठ्य *ṣṭhy-a*, ष्ट्र्य *ṣṭry-a*; क्ष्म्य *kṣmy-a*, र्क्ष *rks-a*, न्क्ष *ṅks-a*; द्भ्य *dbhya-a*, द्द्य *ddy-a*, द्र्य *dry-a*, क्त्र्य *ktry-a*, त्स्र्य *rtsnya*, द्घ्र्य *dghry-a*, ह्र्य *hry-a*, etc.

OTHER GRAPHICAL SIGNS.

18. ऽ, called *avagraha* ('remover'), denotes the elision of an initial *a* (39 b): ते ऽपि *te 'pi* (for *te api*).

19. ० denotes an abbreviation: धिये, ०चै *dhiye, (dhi)yaṁ*.

20. । and ॥ are signs of punctuation.

21. NUMERALS: १ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, ० 0; १०, 10, etc. (combined like ours).

II. ACCENT (*svara* 'tone').

22. The word-accent (indicated only in the older literature) is described as chromatic, produced by pitch, not stress.

Note.—The sentence-accent is merely hinted at in so far as a vocative

within any clause, a personal verb within an independent one, and everywhere, certain enclitics are, as a rule, left unaccented.

23. The tone of the word seems to have varied essentially between the normal and one of a higher pitch, although an intermediate tone, produced when the voice descends from the higher key, is also recognized. The normal tone is called *an-udātta* ('not raised' = grave), the higher *udātta* ('raised' = acute), and the descending tone *svarita* (lit. 'intonated,' but of doubtful meaning = circumflex).

Original svarita belongs to a vowel before which an original acute vowel has lost its independence by later euphonic combination, and it occurs but rarely otherwise used. But an *enclitic svarita* is said to belong to every syllable (in the same or next word) following immediately upon an acute, unless, indeed, that syllable be itself followed by an acute or a circumflex.

Note.—The normal tone is said to be lowered somewhat before the acute, and is then called *anudāttatara* (comparat. of *anudātta*). Accordingly, every acute should be accompanied by two dependent tones, one before (*anudāttatara*) and one following (*svarita*) it.

24. Among several methods of indicating the accent, the following (used in the Rig-Veda) is the most common. The tones preceding and following the acute are alone marked: the former (*anudāttatara*) by the sign $\_$ placed beneath the syllable, and the latter, if *svarita* (in its widest sense), by the sign ' placed above it. The acute tone is, then, recognized by being preceded or followed (often both) by these signs. If * word preceded by no others begins with several *anudātta*-syllables, they are all marked with the *anudāttatara*-sign. Thus, अग्नि *agnī*, इन्द्र *indra*; अग्निना *agninā*, कन्या *kanyā* (orig'lly *kanīa*); करिष्यसि *kariṣyasi*.

Note.—In certain European works, only the acute and the (orig.) circumflex are marked, the former by a small उ *u* (for *udātta*) above the acc. syllable, and the latter as already described:—अग्नि *agnī*, इन्द्र *indra*, कन्या *kanyā*.

The tone is in this book marked only in the transliterated form: *udātta* by an acute, and original *svarita* by a grave accent. The accentual place being in a great number of cases

unknown, it is customary in Europe to pronounce Sanskrit words in accordance with the rules for the Latin accent, although, in fact, their high tone is nowise limited to certain syllables.

SECOND CHAPTER.

Phonetic Laws.

25. INTRODUCTORY.—According to the generally accepted theory, language, such as we know it, has grown out of monosyllabic roots. The Sanskrit language possesses altogether about 900 demonstrable radicals (more than 2000 are by native authorities claimed), of which many, however, are palpably secondary developments. Of the roots, simple or provided with prepositional prefixes, are formed, by means of suffixed derivative endings, primary stems; and of these, in the same way, secondary stems. Two or more roots or stems may, further, be united so as to form a new compound stem. The theoretical forms thus described receive in practical use, for the most part, a further extension by means of added inflectional endings, indicating their various relations in the sentence. And in Sanskrit, finally, all the words of a written sentence are combined so as to form one unbroken chain, which, however, is in European works more or less completely resolved.

Note.—About the discrepant methods of reporting roots that are here written with a final *ā* ($\sqrt{gā}$, etc.) or with the syllable *ar* ($\sqrt{kār}$, $\sqrt{mārj}$, etc.), cf. 227. a. note, 235, and 31. note 2.

26. In the formative and combinatory processes described above, many euphonic changes occur, which may be, conveniently though in part only arbitrarily, divided into two kinds:—

I. FUNCTIONAL CHANGES, which are connected on the whole with the relations of accent and sense, or caused sometimes by euphony alone ; and

II. FORMAL OR COMBINATORY CHANGES, which are caused directly by the required adaptation of incidentally meeting letters in the combination of the formative parts of a simple word (*internal changes*), or of members in a compound or words in a sentence (*external changes*).

I. FUNCTIONAL CHANGES.

27. The functional changes may be considered under three heads, viz.: A. *Vowel-Changes* ; B. *Nasal Increment and Loss* ; C. *Reduplication*.

Note.—An indication merely of the most important functional changes is here given, their laws being treated more fully in connection with the subject of word-formation and inflection.

Rather as an appendix is added the *Law of permitted finals*, which prepares the way for the treatment of combinatory changes.

A. VOWEL-CHANGES.

28. VOWEL-INCREMENT.—According to the theory hitherto universally accepted in the arrangement of European grammars and dictionaries, the simple primitive vowels *a*, *ī*, *ū* have, in the evolution of stems and inflectional forms, by means of a twice repeated prefixing of an *a*-element—the

first process being called *guṇa* ('quality'), and the second *vr̥ddhi* ('increment')—been developed, as shown below, to kindred long or diphthongal sounds :—

Simple vowels	...	...	...	$\overbrace{a \quad i, \bar{i} \quad u, \bar{u}}$
(<i>a</i> + simple) <i>guṇa</i> -vowels	...	...	...	$\overbrace{,, \quad e \quad o}$
(<i>a</i> + <i>guṇa</i>) <i>vr̥ddhi</i> -vowels	...	...	...	$\overbrace{\bar{a} \quad \bar{a}i \quad \bar{a}u}$

Thus from $\sqrt{vid}$ 'know' is derived *veda* 'knowledge,' and farther *vāidya* 'wise'; from *kar* 'do,' *cakāra* 'did,' etc.

The vowel *a* is said to be its own *guṇa*, and $\bar{a}$ its own *guṇa* or *vr̥ddhi*.

Note 1.—The theory above described, and in which native and most European authorities also include an analogous change of $\bar{r}$, $\bar{l}$, first to *ar*, *al*, and then to $\bar{ar}$, $\bar{al}$, is in modern linguistic science being partly inverted by another starting from the *guṇa*-forms as the more primitive, which, by the loss of an *a*-element (*e*, *o* being originally = $\bar{a}i$, $\bar{a}u$), have been later reduced to simple vowels, or even considering *e* and *o* as in some cases non-diphthongal. This theory, however plausible, is here followed only so far that the palpably radical sounds *ar* and *al* are recognized as such instead of $\bar{r}$ and $\bar{l}$.

Note 2.—*Guṇa* and *vr̥ddhi*, which are often seen to be connected with accent-stress, although, in the actual state of the language, that connection is in a large measure blurred or wanting, may occur in any part of the word; but most commonly it effects the radical syllable.

Note 3.—An initial or medial vowel is not generally *gunated* except when prosodially short (i.e. short and followed by only one consonant).

29. VOWEL-LENGTHENING.—Simple vowels are often lengthened: *a* to $\bar{a}$ (not always distinguishable from the *vr̥ddhi*-vowel $\bar{a}$); *i* and *u*, especially when radical and before *y* or *r*, to $\bar{i}$ and $\bar{u}$; and rarely *r* to $\bar{r}$ (121).

30. VOWEL PROGRESSION.—As a progression, or, in accordance with the usual terminology, as a 'lightening' or 'weakening,' are to be counted the apparently irregular shifts from the guttural to the palatal or labial positions, by which $\bar{a}$ or *a*, is altered to $\bar{i}$ or, less often, to $\bar{u}$ or *e* (cf. 31. note 2, 227. a. note, 235, 273, 287. c., 297, 306, etc.).

31. VOWEL-LOSS.—The frequent loss of an *a* or $\bar{a}$ -vowel,

which is clearly seen to be due to an ultimate (often actual) shift of the accent, forms a very important part of the functional changes. If $\check{a}$ is preceded by a semivowel, that semivowel—unless, indeed, in the formation of the word it should be followed by another vowel—is itself, by a process usually called *samprasāraṇa* ('mutual change'), after the loss of *a*, altered to a vowel of its own class, and generally with that quantity which belonged to the lost sound. Thus:—*a*: 'be': 3 pl. 's-*ānti*; *mūrdhān* 'head:' dat. *mūrdh'n-é*;—*sampr.* *kar* 'do': *kṛ-tá* (p. pple); *vac* 'speak': *uc-*; *hvā* 'call': *hū-*, *vyā* 'enfold': *vī-*, etc.

Note 1.—Roots liable to take *samprasāraṇa* are those containing the syllable *ar*, *al*, or *ra*, and the following containing the syllable *vā* or *yā*: *vac*, *vad*, *vap*, *vac*, *vas*, *vah*, *stap*; *vā*, *ṣeā*, *hvā*; *yaj*, *vyac*, *vyath*, *vyadh*; *jyā*, *pyā*, *vyā*.

Note 2.—Roots like *kar*, *marj*, *kāp*, etc., containing the syllable *ar* or *al*, are in most works, after Hindu example, written in their contracted form as *kṛ*, *mṛj*, *kṛp*, etc. (cf. 28. note 1). A few of them, being more often liable to weaken (30) their final *ar* to *ir* (*ir*), or, if preceded by a labial, to *ur* (*ur*), than to drop their *a*, are artificially written as if ending in *ṛ*. The most important of these *ṛ*-roots are, *kṛ* 'strew,' *gṛ* 'praise,' *ṣṛ* 'swallow,' *jṛ* 'decay,' *tṛ* 'pass across,' *dṛ* (or *dr*) 'burst,' *pṛ* (or *pr*) 'pass across,' *ṣṛ* 'crush.'

B. NASAL INCREMENT AND LOSS.

32. Before the final consonant of a root, or even of an ending, a nasal corresponding to that consonant sometimes appears. The occurrence of that nasal is generally called an 'increment,' but it cannot always be told when the nasal is original (probably the more common case) or inserted:—*yu-ñ-j* 'join,' *mān-ā-ñ-si* (acc. pl. of *mān-as* 'mind'), etc.

33. Final *n* and *m* are frequently dropped before the initial consonant of an ending:—*ka-tá* (p. pple of *han* 'kill'); *ātmā-bhis* (instr. pl. of *ātmán* 'self'); *ga-tá* (p. pple of *gam* 'go').

Note.—Recent theories account for the apparent loss of *n* in a different way, as follows. When a root or a stem in *an* or *am* shifts its accent to an added ending (or sometimes back to a redupl. syllable), it is weakened (according to 31) by the loss of its *a*, and the nasal is vocalized instead, being turned into the

vowel *a* (*kan-ta*=*h'n-tá*, *hn-tá*, *ha-tá*). Cases which do not accord with this theory are explained, in general, as owing to an original shift of the accent (originally *ātma-bhīs*) or to analogy (*balībhis* of *balīn*, where *n* is not preceded by *a*).

34. REDUPLICATION.—The reduplication of the root—in the present state of the language more or less disguised—is a functional process which is very common in the inflexion of a verb, and which enters also in the formation of some nominal stems. E.g. *tan* 'stretch': *ta-tan-*; *bhar* 'bear': *ba-bhar-*; *has* 'laugh': *ja-ghas-*; *vad* 'talk': *u-vad-* or *ūd-*.

Law of Permitted Finals.

35. A Sanskrit word when uncombined with another is allowed to terminate in any vowel, but only in one of the following ten consonants: *k*, *t*, *ṭ*, *p*, a kindred nasal (*ñ*, *n*, *m*), *h* or *l*; and that consonant, moreover, must in general (cf. note 1) be single.

Any word that would etymologically differ from the requirements of this law submits to it by retaining that consonant alone which follows after the last vowel, and by converting it to the required sound: a mute to its kindred mute (i.e. gutt. *kḥ*, *g*, *gh* to the gutt. *k*, etc.); a palatal (by origin a gutt.) usually to the gutt. *k*, but *ch* and sometimes *j* and *ç* to *t*; *s* or *r* to *ḥ*; the lingual *ṣ* to the lingual *t*; and *h* (by origin a gutt. or dent. asp.) to the gutt. *k*, or the dental *t*, or often to *ṭ*—E.g. (*bhavants* reduced to) *bhavan*; (*vācs*) *vāk*; (*likh*) *lik*; (*rudh*) *rut*; (*urj*) *urk*; (*açvas*) *açvaḥ*; (*śaś*) *śaṭ*; etc.

Note 1.—A radical mute is retained after *r*; and sometimes a suffixal *t* in 3d sing. is saved by the loss of a preceding consonant.

Note 2.—The final *m* of an uncombined word is sometimes improperly marked as *anusvāra*.

36. When a final sonant aspirate or *h* thus loses its aspiration, an initial *g*, *d*, or *b* is in certain roots aspirated instead :— (*budh* =) *bhut* ; (*duh*) *dhuk*.

Note 1.—The aspiration of the initial is a restored original aspiration. In inflection, the final may resume its aspiration or throw on a suffix (45. b.)

Note 2.—The initials *g*, *d* belong to roots in *h* (save in *dagh*, *dabh*), and *b* to roots in *dh*.

II. FORMAL OR COMBINATORY CHANGES.

[Usually termed Sandhi (*sam-dhi*) 'combination.']

37. The combinatory changes are, as indicated above (26. ii.), of two kinds: INTERNAL, occurring when the formative parts of a single word are combined, and EXTERNAL, when the members of a compound or the words of a sentence are combined (and, it may be added, even in the combination of nom. stems with case-endings that begin with *bh* or *s*, and with certain derivative suffixes).

The general principle determining both of these changes is that the language eschews the juxtaposition of certain sounds, as especially of two vowels (*hiatus*), of a surd and a sonant mute (in external combination, of a surd and a following sonant of any kind), of a lingual and a dental, of *m* and an unrelated consonant, etc. Whenever, in the formation and combination of words, such sounds would meet, one or both of them are changed. Vowels coalesce, or one of them is resolved into a semivowel or developes such a sound. Other incompatible sounds are adapted to one another, mostly the preceding sound to that one which follows, sometimes inversely, or both ways, and generally so that guttural, lingual, and labial mutes remain within their resp. classes, while other sounds

may be shifted to different classes. Less often there is a loss or an insertion of certain letters.

38. The rules of combination will be given under two heads: A. VOWEL COMBINATION, and B. CONSONANT COMBINATION. Under each will be described first the *general law* determining both kinds of combination, and then what is peculiar to either (*internal* or *external*).

A. VOWEL COMBINATION.

39. GENERAL LAW.—The hiatus is prevented: (*a*), by a coalescence of the meeting vowels; and (*b*), by the resolution of one of them (or, if a diphthong, of its final element) into a semi-vowel.

a. Coalescence.—Simple vowels of one class are fused into one corresponding long vowel; and *ā* forms with *ī* or *ū* their guṇa-vowels *e* or *o*, and with *e*, *āi*, or *o*, *āu* the vṛdāhi-vowel *āi* or *āu*:—(*a-asīt*) *āsīt*, (*i-iṣa*) *iṣa*; (*su=ukta*¹) *sūkta*; (*ā antam*), *āntam*, (*nadī iva*) *nadīva*, (*karṭṛ rju*) *karṭṛju*; (*açva-i*) *açve*; (*nalā=upākhyāna*) *nalopākhyāna*; (*eka eka*) *ekāiku*; (*tathā eva*) *tathāiva*; (*diva=okas*) *divāukakḥ*: etc.

b. Resolution into a Semivowel.—The vowels *ī*, *ū*, and *ṛ* are before a dissimilar vowel changed to their kindred semivowels *y*, *v*, and *r*; the vowel *ṛ* is similarly changed also after a preceding *a* or *ā*, and *ā* is then shortened:—(*pati-os*) *patyos*, (*dhanu-in*) *dhanvin*; (*duhitṛ-arthe*) *duhitrarthe*, (*upari upari*) *uparyupari*; (*brahma=rṣi*) *brahmarṣi*; (*mahā=rṣi*) *maharṣi*.

A diphthong likewise resolves its final element (always *i* or *u*, 29) into a semivowel: i.e. *e*, *āi*, *o*, *āu* are changed resp. to *ay*, *āy*, *av*, *āv*. But in the combination of words in

¹) The sign = here used to combine compositional members.

a sentence, *e* and *o* remain unchanged before *a*, which disappears; and before other vowels, the resolved diphthongs frequently lose their semivowel (*āy* always, *av* often, *āv* rarely), and the resulting hiatus remains. Thus:—int. comb'n (*ne-a* = *nai-a*) *naya*; (*bho-a* = *bhau-a*) *bhava*; (*bhāu-a*) *bhāva*;—ext. comb'n: (*te abruvan*) *te sbruvan* (about s, cf. 18); (*so abravīt*) *so sbravīt*; (*vane īste* = *vanayīste*) *rana āste*; (*viṣṇo iha*) *viṣṇa(v)iha*; (*tasmāi adadat*) *tasmā adadat*; (*tāu eva*) *tāveva*.

Note.—This usual way of explaining the peculiar treatment of the diphthongs in sentence-combination is really of doubtful value, but no other has as yet found general acceptance. The vowels *e* and *o* are before the lost *a* accented as if fused with it (*sō abravīt* = *sō 'bravīt*).

40. SPECIAL INTERNAL CHANGES.—The hiatus may be avoided also by one of the following three methods:—

a. The *ā*, *ī*, and *ū*-vowels often, especially when radical, develop a semivowel (resp. *y*, *y*, *v*) which combines them with a following dissimilar vowel, and *ī* and *ū* are then shortened:—(*yā-in*) *yāyin*, (*dhī-ā*) *dhiyā*; (*bhū-ī*) *bhuvī*; (*yu-anti*) *yuvanti*.

Note.—Similarly *ar* (*r*), first weakened to *ri*, becomes *riy*.

b. A nasal is sometimes inserted, especially after final *i* or *u* of nominal stems:—(*pati-ā*) *patinā*.

c. Often one of the meeting vowels is lost:—(*kriṇī-anti*) *krinanti*.

41. Hiatus occurs in *ūtāu* 'sieve' and *prāūga* 'wagon-pole' alone.

42. SPECIAL EXTERNAL CHANGES.—With radical *r*, a final *a* or *ā* of prepositions forms *ār* instead of *ar*; and before *e* or *o* it is often lost:—(*pra-rjate*) *prārjate*, (*pra-ējate*) *prejate*.

Note.—Sporadically in a compound, *ā* forms *vrddhi* with *ī* and *ū*.

43. Duals in *ī*, *ū* and *e*, the plural-form *amī* (181. a), interjections, especially such as consist of a vowel or terminate in *o*, and particles in *o*, remain unchanged:—*karī imāu*, *i indra*.

About hiatus arising indirectly by a previous change, cf. 39 b and 59.

B. Consonant Combination

(consonant with consonant or vowel).

44. **PRELIMINARY.**—The intricate laws of consonant combination are much simplified by observing, as fundamental, the following rules :—

45. *For Internal Combination :*

a. Vowels, semivowels, and nasals do not affect a preceding consonant.

Note.—Exceptionally, a nasal may sonantize or assimilate a preceding consonant.

b. Before any other sound, the etymological final of a root or stem (*s* and *r* excepted) may be considered as reduced, on the whole, like the final of a word (35-6), observing also that a sonant aspirate or *h* in certain cases throws its lost aspiration back on the initial, or forward on the ending. (Cf. below.)

Or, more exactly :—aspirates lose their aspiration, a sonant asp. shifting it backward on an initial *g*, *d*, *b*, or forward on *t*, *th* (except in *dadh*, 220) ;—the palatal *c* reverts to *k* (+*s*=*ks*, 63. c) ;—*j* is mostly treated as *k*, but in some roots (*bhraj*j, *bhrāj*, *marj*, *yaj*, *rāj*, *vraj*, *sarj*), owing to a different origin, as *ç* ;—*ch*, *ç*, *ś* before *s* in verb-forms change to *k* (the result *ks*, 63. c), before *t* or *th* always to *ś* (the result *śt*, *śth*, 63. a), and in other cases to *t* ;—*h* becomes *k* or *t* (shifting its lost aspiration, 49. b) ;—*y*, *ṛ* are unchanged or vocalized.

46. *For External Combination.*—The finals of the word, *s* and *r* excepted (8. note), must be considered reduced according to 35.

47. *Starting from these conditions* (45-6) *as fundamental*, the laws of consonant combinations are those treated under the following five heads : 1. *Progressive Adaptation* ; 2. *Regressive Adaptation* ; 3. *Mutual Adaptation* ; 4. *Insertion* ; 5. *Abbreviation*.

1. PROGRESSIVE ADAPTATION

(*finals adapted to sequent initials*).

A. WITHOUT CHANGE OF CLASS:—**mutēs.**

48. *General Law*.—A mute must be surd or sonant according as it is followed by a surd or sonant sound (observing

45. a):—(*ad-ti*) *atti*; (*vāk-bhis*) *vāgbhis*;—(*āsīt rājā*) *āsīd-rājā*¹; (*vāk iti*) *vāgiti*.

That is, the finals *k*, *t*, *p* remain before surds, but change before sonants (within a word only son. mutēs) to *g*, *ḍ*, *d*, *b*; and *vice versa*.

49. *Special Internal Changes*.—a. A sonant aspirate is not before *t* and *th* made surd, but it sonantizes these letters instead, and throws on *t* its lost aspiration (45. b):—(*labh-ta*) *lab-dha*, (*ruṇadh-ti*) *ruṇad-dhi*; (*rundh-thas*) *rund-dhaḥ*.

b. Final *h* is treated in different ways:

In roots beginning with *d* (*dark* excepted), it is treated as if it were *gh* (its orig. value):—(*duh-bhis*, acc'g to 45. b) *dhug-bhiḥ*; (*doh-si* = *dhog-si* = *dhok-si*) *dhok-si*; but (*duh-ta*, acc'g to 49. a) *dug-dha*; (*duh-thas*) *dug-dhaḥ*.

In other roots it is treated as *gh* only before *s* in verbal inflection; before *t*, *th*, *dh* it is lost, but these letters are then changed to *ḍh*, and a preceding vowel except *r* is lengthened or (in *vah*, *sah*) changed to *o*; before *bh* and *su* in noun-inflection it is treated as *ḥ*:—(*a-guh-sam*) *a-ghuk-ṣam*; (*roh-syami*) *rok-ṣyāmi*; (*muh-ta*) *mūḍha*; (*vāh-bhis*) *vāḍ-bhiḥ*.

Note.—In *druh*, *muh*, *sniḥ*, *h* is treated in either of these two ways. In *nak* 'bind' it is treated as if *dh* (its orig. value).

c. Radical *d* or *ḍ* before *n* become *ṇ* or *ṇ*:—(*pad-na*) *panna*, (*ṣaḍ-nām*) *ṣaṇnām*.

50. *Special External Change*.—A mute before a nasal may be, and generally is, changed to a nasal of its own class; and *t* before *l* becomes *l*:—(*vāk me*) *vāgme* or generally *vāṇme*; (*tad nu*) *tannu*; (*tat labhate*) *tallabhate*.

¹ Words are written separately, according to the prevailing usage, only when in devanāg.-types that could be done without using the *virāma*.

B. USUALLY WITH CHANGE OF CLASS:—**t**; nasals, **s**, and **r** (or **h**: 9).

The dental **t**:—

51. *External Change*:—**t** assimilates with a following palatal or lingual mute (only not repeating its aspiration), and changes before the palatal **ç** to **c**, both generally forming *c-ch* (61):—(*tat ca*) *tacca*; (*tat chinatti*) *tacchinatti*; (*vedavit çuras*) *vedavicchurah*; (*tat dayate*) *taddayate*.

The nasal **n**:—

52. *Internal Change*.—Radical **n** is before a spirant converted into its kindred nasal, *i.e.* to anusvāra:—(*han-si*) *haṅsi*.

Note.—About the loss of **n** and inserted nasals, cf. 32-3.

53. *External Change*.—**n** is before a sonant palatal or lingual mute, and before the palatal **ç** (which generally itself changes to *ch*, 61) converted into a corresponding palatal or lingual nasal; and before **l** to anusvāra according to 10. a (*i.e.* to a nasalized **l**):—(*tān jayati*) *tāñjayati*; (*tān çardulān*) *tāñchardulān*; (*tān lunāti*) *tāñlunāti*.

Note 1.—About the treatment of **n** before certain other consonants, cf. 69.

Note 2.—In composition the stem-final **n** is generally lost.

The nasal **m**:—

54. *General Law*:—**m** before a consonant appears as its corresponding nasal: *i.e.* (observ'g 45. a) before a closed cons't as *ñ*, *ṇ*, *n* or *m*—all, however, in ext'l comb'n usually signed as anusvāra, and even allowed to be pronounced as such,—and before a semi-open cons't as anusvāra according to 10. a. Thus —(*gam-ta*) *ganta*, sometimes *gaṁta* (10. b); (*kram-sye*) *kraṁsye*; (*gam-ye*: 45. a) *gamyē*;—(*grham jagāma*) *grhaṅjagāma*, or gen'ly *grham jagāma*; (*alam-kṛ*) *alaṅkṛ*, or gen'ly *alamkṛ*; (*tam veda*) *taṁ veda*, or rarely *taṁveda* (10. b); (*tam çṛṇu*) *taṁ çṛṇu*.

55. *Special Internal Change*.—Radical *m* is before *m* and *v* (in spite of 45. a), as also before *bh* and *su* in noun-infl., changed to *n*. About its loss, cf. 33.

56. *Special External Change*.—Before *h* followed by a nasal or semivowel, *m* may assimilate with these:—(*kim hnute*) *kin hnute* (54) or *kinhnute*.

s and *r* (both at the end of a word = *h*, 9) :

57. *Internal Change*.—*r* remains; but *s* is changed in certain cases.

Aside from the changes provided for by the special rules 63. a. and c., *s* before a sibilant is usually rendered by *h* (9. note), or it is changed before *s* (especially in the future tense) to *t*; and before *dh*, and sometimes *th* (cf. 264. b), in verb-inflection, it is dropped. Before *bh* and *su* in noun-inflection, it is regularly (37) treated as in external combination.

58. *External Change*.—The general treatment of *s* and *r* is theoretically simple: before a surd they appear as a sibilant of the class to which that surd belongs, and before a sonant (vowel or consonant) as the sonant *r*. But this general theory—even when not restricted by 59 and 63. c—is practically modified in so far as *s* before a gutt. or lab. consonant, and before a sibilant, is rendered by *h* (9. note), in the former case, owing to the obsolescence and doubtful value of the gutt. and lab. sibilant-signs (2. note), invariably, and in the latter usually:—(*tatas kāmas* or *punar kāmas*, theoretically *tataṣ* or *punaṣ kāmas*) *tataḥ kāmah*, *punaḥ kāmah*; (*tatas* or *punar ca*) *tataṣca*, *punaṣca*; (*tatas te* etc.) *tataste*; (*manus svayam*) *manussvayam*, or *g'ly manuḥ svayam*; (*indras çūras*) *indraççūrah*, or *g'ly indrah çūrah*;—(*devapatis iva* or *punar iva*) *devapatiriva*, *punariva*; (*sarvāis* or *punar guṇāis*) *sarvāirguṇāih*, *punarguṇāih*.

59. *Exceptions*.—a. The common endings *as* and *ās* lose their sibilant before any sonant; and if that sonant is the vowel *a* or a consonant, *as*, besides, changes its *a* to *o*, after

which (acc'g to 39. b) the following *a* disappears. Except in the last case, a hiatus occasioned by the loss of *s* remains :— (*nalas uvāca*) *nalā uvāca*, (*kas eṣas*) *ka eṣaḥ*; (*haṅśās amī*) *haṅsā amī*; (*haṅśās viśasṛpus* or *gatās*) *haṅsā viśasṛpuḥ*, *haṅsā gatāḥ*;—(*nalas abhūt*) *nalo śbhūt*; (*nalas nāma*) *nalo nāma*; (*upapannas guṇāis*) *upapanno guṇāiḥ*.

Note 1.—The pronouns *sas* and *eṣas* are treated before *a* as above; but in all other combinations they are reduced to *sa*, *eṣa*, a resulting hiatus, except in a few sporadic cases, remaining.

Note 2.—The interj. *bho*s changes before any sonant to *bho*.

b. *r*, whether original or from *s*, is dropped before another *r*, and the preceding vowel, if short, is made long :—(*punar rogī*) *punā rogi*.

2. REGRESSIVE ADAPTATION

(sequent sounds, mostly finals, adapted to preceding sounds).

A. WITHOUT CHANGE OF CLASS :—*t*, *th*, *ç*.

60. *Internal Change.*—About the change of *t*, *th* after a sonant aspirate, cf. 49.

61. *External Change.*—Initial *ç*, having caused the conversion of a final *t*, *n* to *c*, *ñ* (51, 53), is itself usually changed to *ch* :—(*vedavit çūras*) *vedavicchūraḥ*; (*tān çrutvā*) *tān-chrutvā*.

Note.—Some authorities allow this change after any mute :—(*vāk çatam*) *vak-chatam* or *vākchatham*.

B. USUALLY WITH CHANGE OF CLASS :—dentals and *h*.

62. The changes here described chiefly consist in the adaptation within a word (or a compound) of a dental to a preceding lingual or palatal, even if these sounds do not directly as finals and initials combine the integral parts of the word, or, often, if they are separated by intervening sounds.

Dentals :—

63. *General Law* (in external combination only for compounds) :—

a. A dental consonant after a lingual consonant (chiefly *ṣ*) is converted into the corresponding lingual :—(*dviṣ-tas*) *dviṣṭah*; (*haviṣ-su*, acc'g to c., below, *haviṣ-su*) *haviṣṣu* or, g'ly (9. note), *haviḥṣu*; (*dviṣ-dhi*, acc'g to 45. b *dviḍ-dhi*) *dviḍḍhi*; (*yuddhi=sthira*, acc'g to c., =*sthira*) *yuddhiṣṭhira*.

Note 1.—This change occurs chiefly in int. comb'n, where the conjuncts *ṣt*, *ṣṭh*, *ṣṇ*, *ṣṣ* (= *ḥs*) thus become very common; but it also is not rare when parts of a compound are combined (*duṣ-ṭara*; or, indirectly, *vi-ṣṭhā*).

b. The dental *n*, if followed by a vowel or by *n*, *m*, *y* or *r*, is, besides, lingualized by a preceding open or semi-open lingual (*r*, *ṛ*; *r*, *ṣ*), even if separated from it by intervening sounds others than palatal (except *y*), lingual or dental consonants :—(*ṣṛ-noti*) *ṣṛṇoti*; (*var-na*) *varṇa*; (*viṣ-nu*) *viṣṇu*; (*nārī-nām*) *nārīṇām*; (*brahman-ya*) *brahmaṇya*; (*kṛpa-māna*) *kṛpamāṇa*; (*pari=nīyate*) *pariṇīyate*; (*vṛtra-haṇam*) *vṛtra-haṇam*; etc.

Note.—This common change occurs chiefly in int. comb'n, be it that the nasal belongs to a suffix (*ṣṛ-noti*, *kṛpa-māna*) or is the final of the root or the stem (*raṇ-yati*, *brahmaṇ-ya*);—but it also is not rare in compounds, when the altering lingual belongs to a prefix (*parā*, *pari*, *pra*, *nir* for *nis*, *antar*, *dur* for *dus*: e.g. *pariṇīyate* etc.) or to another member closely combined with that one which contains the nasal (*agra=nī*, *vṛtra-haṇam*).

c. The dental *ṣ*, if followed by any other sound than *r* (and cf. also 57), is lingualized by a preceding vowel save *a* or *ā*, even if anusvāra intervenes, and by *k* and *r* :—(*ṣe-se*) *ṣeṣe*; (*gīr-su*) *gīrṣu*; (*haviṇs-i*) *haviṇṣi*; (*haviṣ-su* = *haviṣ-su*, and acc'g to a.) *haviṣṣu*, or g'ly *haviḥ-ṣu*; (*ni=sadha*) *niṣadha*; (*su=sthū*) *suṣṭhu*.

Note 1.—This common change occurs chiefly in int. comb'n, be it that the sibilant is the initial of a suffixal element (*mahi-ṣa*, *gīr-ṣu*) or the final of a stem (*haviṣ-ā*);—but it also is not rare when members of a compound are combined, especially if the prior member is a prefix ending in *i*, in which case it is sometimes preserved even if the augment *a* or a reduplicative syllable intervenes (*s* initial: *ni-ṣadha*, *yudhi-ṣthira*, *abhy-a-ṣtāt* from *abhi+sthā*; *s* final: *duṣ-kara*).

Note 2.—A following *r* neutralizes the change; and it is rare in any form or derivative containing *r* or *ṛ*:—*usra*; *sisarti*.

64. *Special Internal Change.*—*n* is palatalized by a preceding palatal:—(*jaj-na*) *jijñā*.

65. *External Change.*—The initial spirant *h* having sonantized a final surd, is itself usually converted into a corresponding sonant aspirate:—(*rāk hi*) *vāgghi*; (*tad-hita*) *taddhita*.

3. MUTUAL ADAPTATION.

66. According to rules already given, a mutual change of meeting: *ounds* may occur as follows:—gutt., pal., *ṣ* or *h+s* (acc'g to 45. b, 63 c.) = *kṣ*; *ç*, *ṣ*, or *s+t* or *th* (45. b, 63. a) = *ṣt*, *ṣth*; *gh* etc., or *h+t* or *th* (49 = *gdh* etc.; *k* etc. +*h* (48, 65) = *ggh* etc.; *t* or *n+ç* (51, 53, 61) = *cch*, *ñch*; *as+a* = *o*.

4. INSERTION.

67. *General Law.*—*a*. Between a vowel (in external combination, a short vowel, or the particles *ā*, *mā*) and a following *ch*, the letter *c* is generally inserted:—(*ga-chati*) *ga-c-chati* (*pr-chati*) *pr-c-chati*; (*tava cāyā*) *tava-c-chāyā*.

b. The first consonant of a group, and any consonant (save a spirant before a vowel) preceded by *r* or *h* may or should be doubled in its unaspirated form:—*putra* or *puttra*; *artha* or *artha*.

68. *Internal Insertion.*—Meeting consonants are often combined by some inserted vowel, among which *i* (sometimes *ī*) is by far the most common. When thus used, it is conveniently called *union-vowel*.

Note.—The union-vowel *i* appears before various suffixes, and in verb-inflection before pers. endings (especially in perf.) and before the tense-signs (in aorist,

fut. and desid.). The vowel *i* appears only exceptionally before the pers. endings *s* and *t*, regularly (except in perf. and some other cases) after the root *grah* 'grasp,' and optionally after *rr* 'enclose' and all so-called *ṛ*-roots (31. note 2). Its origin, if organic or merely parasitical, is still a matter of some doubt; but its use in the older language was much more limited than it has become in the later.

69. *External Insertion.*—*a.* Between the dental *n* and any surd mute to which there is a corresponding sibilant (*i.e.* pal., ling., and dent. surd), such a sibilant (*ç*, *ś* or *ṣ*) is inserted, and *n* changes before it to *ṇ*:—(*kumārān ca*) *kumārāṇ-ç-ca*; (*tapan tarus*) *tapaṇ-s-taruh*.

Note.—The inserted sibilant, being in the Acc. pl. (orig'ly *-ns*) of organic origin, has come to be used, by analogy, even where not historically justified.

b. Between *n* and *ś* or *s*, a *t*, and between *ṇ* or *ṣ* and a sibilant, a *k* or *t* may be inserted.

c. Any final nasal save *m* is after a short vowel doubled before an initial vowel:—(*tudan iti*) *tudanniti*.

The second nasal is in part of organic origin (*tudann* for *tudant*).

5. ABBREVIATION.

70. Several abbreviations occur, of which the most important are :

- a.* The loss of *n* or *m* is already referred to, 33. *b.*
- b.* *s* is sometimes lost (cf. 59, 188. C. I. b, 264 *b.*).
- c.* *kṣ* before a dental mute or *s* is reduced to *ṣ*:—(*caḥṣ-ta*) *caṣṭa*.
- d.* Before or after another consonant, two mutes of the same class are, optionally or not, reduced to one:—*datrā* (optional for *dat-tvā*).
- e.* After a nasal, the first of two mutes may be dropped:—*yuñ(y)-dhi*.

70. Synopsis of the Rules of Consonant Combination.

GENERAL LAW.

Special internal changes.

Special external changes.

PRELIMINARY.—Except before internal vowels, semivowels, and nasals, which do not affect a preceding consonant, finals are considered reduced according to 45-6.

WITHOUT CHANGE OF CLASS (*mutes*).

Mutes become surd or sonant according to the following sound [48].

Sonant asp. + *t(h)* = sonant + *dh* [49].

h treated as *gh* (*dh*) or *t*, or lost [49].

d, ð before *n* are assimilated [49. c].

Mutes before nasals are generally changed to nasals of their own class; and *t* before *l* is assimilated [50].

USUALLY WITH CHANGE OF CLASS (*t*; nasals *s, r*).

n before a sibilant becomes *n̄* [52].

m before a consonant becomes a corresponding nasal or *m̄* [54].

m before *m* or *v* becomes *n* [55].

r unchanged [57].

s before a sibilant may become *h*; in certain cases it becomes *t*, or is lost [57].

t assimilates with pal. or ling. mutes, and changes before *ç* to *c* [51].

n before son't pal. or ling. mutes, or *ç*, changes to a pal. or ling. nasal, and before *l* to *l̄* [53].

s, r (= *h*) before surds change to a kindred sibil. (or *h*), and before sonants to *r* [58]; but

as, ās are before sonants reduced to *ā*; or *ās*, if the son't be *a* or a consonant, to *o* [59].

r is lost before *r*, and preceding vowel is made long [59. b].

WITHOUT CHANGE OF CLASS (*t, th, ç*).

t, th, after son't asp. become *dh* [49].

ç after *t* and *n* may become *ch* [61].

USUALLY WITH CHANGE OF CLASS (*dentals* and *h*).

Dental consonant after lingual consonant (chiefly *ç*) lingualized [63. a].

n, on certain conditions, lingualized by *r̄, r, s*, even if not directly preceding [63 b].

s, if followed by another sound than *r*, lingualized by any pure or nasalized vowel, save *a* or *ā*, and by *k, r* [63. c].

n palatalized after palatals [64].

h = preceding consonant's sonant asp. [65].

c between a vowel (in external combination, short or *ā, mā*) and *ch* [67].

t between consonants [68].

sibilant between *n* and surd pal., ling., or dental mutes [69].

n̄, n̄, n̄, between vowels doubled [69. c].

THIRD CHAPTER.

Formation and Inflection of Nouns

(Substantives and Adjectives).

I. FORMATION OF NOMINAL STEMS.

71. Nominal stems are of three principal kinds:—A. *Root or Monosyllabic Stems*, B. *Derivative Stems*, and C. *Compound Stems*.

Note.—Sanskrit dictionaries report nouns not in their Nominative form, but as naked stems.

A. ROOT OR MONOSYLLABIC STEMS.

72. These are to be described separately :—

a. **ROOT-STEMS**.—A few verb-roots (single or compounded with a prefix) are used directly, without any suffixal element, as nominal stems; and almost any verb-root is liable to be thus used, in a participial sense, as the final member of a compound. The form of the root is either unchanged or slightly modified. The syllable *ar* is mostly contracted to *r*, and *t* is added to a short final vowel (*i*, *u*, *r*). Sporadically the root is found reduplicated. Thus:—*dhî* ($\sqrt{dhî}$ ‘perceive’) ‘intellect’; *dṛç* ($\sqrt{darç}$ ‘see’) ‘sight’; *āpad* (prep. *ā* + $\sqrt{pad}$ ‘befall’) ‘mishap’; *vāc* ($\sqrt{vac}$ ‘speak’) ‘speech’; *gîr* (*gar*, ‘call’) ‘voice’; *vid* ($\sqrt{vid}$ ‘know’) ‘knowing’; *hân* ($\sqrt{han}$ ‘kill’) ‘killing’; *jît* ($\sqrt{jî}$ ‘conquer’) ‘conquering’; *krî* ($\sqrt{kar}$ ‘make’) ‘making’; *di-dyû* ‘arrow.’

b. MONOSYLLABIC STEMS, which, having no assignable suffix, appear like roots:—*hṛd* ‘heart,’ *áp* ‘water,’ *páth* ‘path.’

B. DERIVATIVE STEMS.

73. These are of two kinds: a. *Primary*, and b. *Secondary Derivatives*.

74. a. PRIMARY (or *Verbal*) DERIVATIVES.—The single or compounded root, mostly in its strengthened form, but also otherwise changed or, often, unaltered, is extended by the addition of a derivative ending, the connection being sometimes made by means of an inserted element (mostly *i*, *y*, *v*, or *t*). Thus:—*véd-a* ($\sqrt{vīd}$ ‘know,’ guṇated and extended by *a*) ‘knowledge’; *tēj-as* ($\sqrt{tīj}$ ‘be sharp’) ‘splendour’; *kām-a* ($\sqrt{kām}$ ‘love’) ‘love’; *būd-dhi* ($\sqrt{budh}$, ‘know’ + *-ti*, 49) ‘intellect’; *yā-y-ín* (*yā* ‘go’) ‘walker’; *kṛ-t-van* (*kar* ‘make’) ‘active’; *megh-á* (*mih* ‘sprinkle’) ‘cloud.’

Note.—Accepting the guṇa-form of the root as fundamental (29. note 1), the only assumed vṛddhi-increments that occur, *ā*, *ār*, *āy*, *āv* (the two last for *āi*, *āv*) would all be better explained as resulting from a lengthened *ā*.

75. *Accent*.—The accent shows a certain tendency (especially pronounced in the very common stems in *a*) to rest on the radical part of action-nouns (*vēda*, *kām-i*, above), and on the ending of agent-nouns (*yāyín*, *meghā*, above), or to correspond with the accent of the present-stem; but this tendency is crossed and obscured by manifold exceptions.

76. According to the original sense of 1ry stems, their suffixes may be divided into two classes:—(a) Such as form both substantive action-stems (denoting abstractly the state or action implied by the root, e.g. *vēda*, above) and substantive or adjective agent-stems (denoting the agent or recipient of that action, e.g. *meghā*, *kṛtan*, above), though prevailing, except perhaps for *-van*, the former; and (b) Such as form only agent-stems, chiefly adjectives, but in some instances (*-tar*, *-tra*) almost exclusively substantives.—These suffixes are here, for convenience of reference, reported in alphabetical order, those of the latter

kind (b) being designated by 'b', and all the more common ones by small capital letters :—

▲ (158), *aka* b, *aj* b, *at* b, *ata* b, *ati*, *atu*, *atnu* b, *atra* b, *atha*, *athu*, *ad* b, *an*, ▲Ñ, *ani*, *anī*, *anu*, ▲(N)T b (pr. pple, 292), *anta* b, *abha* b, *ar* b, *ara* b, *aru* b, *alu* b, ▲S (116), ▲ (153), *āka* b, ▲NA b (pr. pple, 292), *āru* b, *ālu* b; i (147), *ika*, *ikā* (fem. to *aka*) b, *ij* b, *ū* b, ITÁ = *tá*, *itnu* b, *itra* b, IN b (118), *ina* b, *iman*, *ira* b, *ila* b, *iṣa* b, IṢTA b (superl., 160), *iṣṇu* b, *is*; ī (153), *ika* b, *īti*, *ītu*, *īman*, IYANS b (compv., 160), *īra* b, *iṣa* b; U b (147) *uka* b, *ut* b, *utra* b, *una* b, *ura* b, *uri* b, *ula* b, *uṣa* b, *us*; ū b, *ūka* b, *ūtha*, *ūra* b, *ūṣa* b; rj b, *rt* b, *eru* b; kḍ b, TÁ b (p. pple, 296), TAR b (121), *tas*, TI (147), *tu*, TU-M (inf., 313), *tnu* b, TRA b, *tri* b, *tru* b, *tha*; r Á b (pr. pple, 296), *nas*, *nī*, *nu*; pa b; ma, MAN, *mara* b, MĀNA b (pr. pple, 292); ya b, *yu*; RA b, *ri* b, *ru* b; la b, *va* b; VANS b (pf. pple, 292), VAN (125) *vana*, *tani*, *vanu*, *vāra*; sa b, *sara* b, *sas*, *śna* b, *śnu* b.

Note.—Dissyllabic suffixes are probably owing to the mere insertion after the stem of a 'union-vowel' (as in *i-ka*, *i-tá*, *i-tra*, etc.), or to an original combination of 1ry and 2ry suffixes (as in *a-ka*, *u-ka*, etc.)—two phenomena that may be ultimately akin—, or to an extension (as in *van-a*, *van-i*, etc.). To the suffixes enumerated above might be added their various feminine forms, described below under the head of declension.

77. b. SECONDARY (or *Nominal*) DERIVATIVES.—The primary stem, sometimes unaltered but mostly strengthened by a vṛiddhi-change of the initial syllable, generally receives a new suffix either added directly to its ending or replacing it. But several stems in *a* are changed only by the vṛiddhi-increment, without receiving any new suffix. Thus:—*buddhi-mat* (*buddhi* 'intellect') 'vis'; *vāid-yā* (*vēda* 'knowledge') 'learned'; *dāiv-ya* (*dēva* 'God') 'divine'; *āyas-á* (*áyas* 'metal') 'metal', adj.; *pārthiv-a* (*pr̥thivī* 'earth') 'earthly'; *māitrá* (*mitrá*) 'Mitra-like.'

Note 1.—Even compound words are developed by an analogous process, or exceptionally a double vṛiddhi takes place:—*sāu-hṛda* or *sāu-hārda* (*su-hṛd* 'friend') 'friendship'.

Note 2.—In initial syllables, *y* and *r* are treated as *i* and *u* (their orig. value), being strengthened to *āi-y*, *āu-v*:—*vāiyāghra* (*vyāghra* 'tiger') 'relating to a tiger', *ṣāurana* (*ṣṛán* 'dog') 'canine.'

Note 3.—Finals are sometimes changed. Thus, *u* before a vowel becomes *ar*, the nasal *n* before a consonant is lost, etc.

78. *Accent.*—Secondary derivatives having the *ṽddhi*-increment accent either the first or the last syllable. As a rule, the primary accent when resting on a suffix which is replaced by a new suffix is shifted to initial syllable of the derivative, but in other cases to the final. To this rule there are, however, several exceptions. Derivatives formed without the *ṽddhi*-increment mostly accent the final syllable or retain the primary accent.

79. *Suffixes.*—Secondary suffixes, usually forming adjectives which denote some relation to the idea expressed by the primary stem, though often, in special uses, stereotyped as nouns, are of three kinds: such as form adjectives or substantives of heterogeneous meanings (the great majority); such as form possessive adjectives: e.g. *açtīn* (*āçta* 'horse') 'possessing horses,' *balīn* (*bāla* 'strength') 'strong' (the suffixes being *in*, *min*, *vin*, *tan*, *mant*, *vant*); such as form comparatives (*tara*) and superlatives (*tama*); and, finally, such as form abstract substantives (*tā*, *tra*). These suffixes here follow in alphabetical order:

A, *aka aki*; **ANĪYA** (308) *ānī*, *āyana*, *āyya*, *āra*, *āla*, *ālu*; *i*, *ika*, **IN** (118), *ina*, *ineya*, *ima*, *iya*, *ira*, *ila*; **I** (153), *ina*, *īya*; *ura*, *ula*; *ena*, *enya*, *eya*; **KA**; **TAMA** (160. b), *tarya*, **TABA** (160. b), **TĀ**, *tīha*, *tna*, **TVĀ**; *na*; *ma*, **MANT** (133), *maya*, *mna*; **YA**, *yā*; *ra*; *la*; *ta*, *tan*, **VANT** (133), *vaya*, **VABĪ** (fem. to *tan*, 126), *vāla*, *vya*, *ça*.

Note.—To the suffixes enumerated above, should be added, as used also in secondary verba, such *lry* suffixes as form verbal nouns (participles etc.), the various fem. suffixes in *ā* or *ī*, and a few forming nouns from numerals and particles (*taya*, *īya*, *tana*, etc.).

C. COMPOUND STEMS.

80. By combining, as prior member, an uninflected word of any kind with a nominal stem to which it bears some syntactical relation, a compound nominal stem of the simplest kind is formed; and by joining one or more such stems to a simple or compound noun-stem, complex compounds arise, themselves virtually consisting of but two principal members.

The whole subject of compound stems is here treated under two heads, viz. *Form of the Compositional Members*, and *Meaning of Compound Stems*.

81. FORM OF THE COMPOSITIONAL MEMBERS.

a. *Prior members* generally appear in their stem-form or, if the stem is variable, in their *weak* or *middle* form (95). Occasionally they are inflected or otherwise modified.

They appear inflected chiefly as Accusatives or Locatives governed by a final member having a participial force, but also in other case-forms and otherwise combined:—Ack. *arim=dama* 'enemy-subduing,' *bhayam=kara* 'fear-inspiring'; Loc. *sarasi=já* ('water-born'=) 'lily,' *yuddhi=sṭhira* ('battle-firm') a proper name; Gen. pl. *viçāṃ=pati* 'lord of men'; Nom. *pitā=putra* 'father and son.'

The end-syllable has suffered some change, as in *mahāz* for *mahánt* 'great,' *dvi* for *dvá* 'two,' *gava* for *gó* 'cow,' and in fem. stems, whose final vowel is conditionally shortened.

b. *Final members* not unfrequently change their ending, chiefly so that an *a*-stem arises (and the compound is then inflected according to its new termination). Thus:—

A final nasal is often dropped: *=ga* ($\sqrt{gam}$) 'going,' *=rāja* for *rājan* 'king,' etc.

A long final vowel, especially *ā*, is often shortened, and *i* (*ī*) changed to *a*:—*=stha* ($\sqrt{sthā}$ 'stand') 'standing,' *=bhu* ($\sqrt{bhū}$ 'be') 'being,' *=saka* for *sákhi* 'friend,' *=akṣa* for *ákṣi* 'eye,' etc.

To a final consonant or a resolved vowel is frequently added an *a*; and sometimes (in adj.-compounds) one of the suffixes *ka* or *in*:—*=manasa* for *mánas* 'mind'; *=vida* ($\sqrt{vid}$ 'know') 'knowing'; *=gava* for *gó* 'cow'; *=çrika* for *çrī* 'splendor'; *=yodhín* ($\sqrt{yudh}$ 'fight') 'fighting.'

A *t* is added after a short final vowel, cf. 72. a.

82. *Accent*. Compounds regularly accent only one of the members (sporadically two). Co-ordinatives, comp'ds with a root-final, transf. adjectives with the neg. pref. *a(n)*, and many substantives accent the final syllable; other compounds retain the accent of the prior or final member, those with the pref. *a(n)* and most transf. adj., that of the prior.

MEANING OF COMPOUND STEMS.

This subject here requires a special attention, because Sanskrit compounds, being formed with great freedom, cannot all be in dictionaries reported.

83. According to the syntactical relation of the prior member to the final, compounds may be divided into two

main classes:—I. *Co-ordinative*, and II. *Subordinative Compounds*, an important phase of the latter being the free or absolute use of the original substantives as *Transferred* (or '*Possessive*') *Adjectives*.

I. CO-ORDINATIVE COMPOUNDS.—In these the members are coordinated as if combined by the conjunction 'and':—*hasty=açrâ* 'elephant and horse'; *candra=sûryâ*, 'moon and sun'; *çukla=kr̥ṣṇâ* 'white and black.'

Note.—Co-ordinatives when inflected are put in the dual or plural according as two or several objects are to be denoted; and in the singular neut. often formed from a stem expressly extended by a suffixed *a* if the compound is to be used as a collective:—*hastyaçvâû* (dual) 'an elephant and a horse', *hastyaçrâs* (pl.) 'elephants and horses', *hastyaçrâm* (neut. sing.) 'elephants and horses' collectively (as in an army).

II. SUBORDINATIVE COMPOUNDS.—In these the prior member (simple or complex) is subordinate to the second, determining in some way its general meaning:—subst. *sûrya=tejâs*, 'sun-light, sun's brightness'; *mahâ=bala* 'great strength'; adj. *âtma=kr̥ta* 'self-made'; *âjñâta* 'unknown.'

TRANSFERRED (or '*Possessive*') ADJECTIVES.—By a free or permanent transfer, compounds of this class having as final member a substantive stem, are found used as adjectives, mostly without any other change of the stem than its adaptation to different genders and a shift of the accent, but sometimes by a special alteration of its ending (81. b). When not directly translatable by equivalent adjectives, these transferred compounds are best rendered by adding before their substantive sense the word 'possessing,' or 'having,' or 'with.' Thus (cf. the ex. above):—*sûrya=tejâs* 'possessing the sun's brightness, bright as the sun'; *mahâ=bala* 'possessing great

strength, very strong'; *mah(a·ā)ātman*¹ (subst., not in use, 'great mind'), 'high-minded'.

Transf. adjectives occurring only as such are quite numerous (cf. esp. 84. A. b.).

Note 2.—Several transferred adjectives are again in some gender stereotyped as substantives (proper nouns etc.):—*vīra=senā*, subst. f., 'hero-army'; adj. (m.n. -*na*) 'having an army of heroes', and finally, the masc. form of the adj. (its only actual use), 'Virasena.'

84. *The meaning of subordinative compounds*, in so far as it depends on the reciprocal relation of their two members, is quite various, and often to be inferred only from the context; but, in general, it is easily discovered by observing the following rules concerning the nature of the prior member and its determinative relation to the second.

A. The prior member is a substantive or a pronoun (exceptionally for b. some other word) qualifying the final member by standing to it in a relation equivalent a.) to that of an oblique case, or b.) to that of a quasi-adjective or an apposition.

a. *Case-Relation.*—The prior member may be equivalent to any oblique case, most commonly a Genitive:—(Gen.) *sūrya=tejas*, subst., 'sun's brightness' or *sūrya=tejas*, adj., 'having the brightness of the sun'; *deva-pati* ('god-lord'=) 'lord of the gods'; *tat=puruṣa* ('he-man') 'his man'; *deva-rūpa* ('god-form', only as adj.) 'having a god's form, divinely shaped';—(Acc.) *veda=vid* 'Veda-knowing';—(Instr.) *indra-gupta* 'Indra-protected, protected by Indra'; *ātma=kṛta* 'self-made, made by one's self';—(Dat.) *pād(a·u)odaka* 'foot-

¹) Abbreviated mode of writing for (*mahū=ātman*, by 39=) *mahātman*.

water, water for the feet';—(Loc.) *jala=krīḍā* 'water-sport, sport in the water';—(Abl.) *mad=viyoga* ('me-separation') 'separation from me.'

b. *Quasi-Adjective or Appositional relation*.—Comparatively few of the compounds here had in view are used as substantives, the vast majority being adjectives, by origin or, more often, by transfer. The adjectives, in order to yield the exact sense, must generally be rendered by supplying the words 'having' etc. before and 'as' between the meaning of the two members. Thus:—subst. *rāja=danta* 'king-tooth, i. e. 'front-tooth'; *deva=jana* ('god-being', or collect. '-beings') 'divine being(s), god(s)'; *brahm(a=r)arṣi* 'brahman-sage, brahmanical sage';—adj. *çūrā=putra* ('hero-son') 'having hero-sons'; *marañ(a=a)ānta* ('death-end') 'having death as its end, terminated by death'; *karna=mukha* (even as subst. 'Karna's face') 'having Karna as head or leader'; *indra=jyeṣṭha* ('Indra-best') 'with Indra foremost or as chief.'

Note 1.—Some words of very frequent use as final members in adj. compounds—viz. *artha* (mostly as adv.) 'object', *ādi*, *ādika*, *ādya*, *pūrva* 'first, foremost', *para*, *parama*, 'first, highest', and *mātra*, 'measure'—, give to these compounds a peculiar meaning, as illustrated by the following examples:—*damayanty=artham* 'for Damayanti's sake', *praj(ā=a)ārthe* 'for progeny's sake, in order to obtain progeny', *etad=artham* ('that-object') 'on that account, with that in view';—*indr(a=ā)ādi*, or *ādya*, etc. 'having Indra as first, headed by Indra, Indra and the others'; *cakṣur=ādi* ('eye-first') 'commencing with the eyes, the eyes *et cetera*'; *evam=ādi* or *ity=ādi* ('thus-first') 'beginning thus, to this and the like effect; and so on';—*cintā=para* ('anxiety-foremost') 'having anxiety as supreme feeling, absorbed by anxiety';—*çabda=mātra* ('noise-measure': adj. 'having noise as its measure or limit') 'consisting in a mere noise'; often as subst. neut. 'mere noise, sound only.'

Note 2.—Some compounds of this class, esp'y such whose final member is a superlative or *pūrva*, are most readily translated by inversion:—*nar(a=u)ottama* ('man-best') 'most excellent man'; *brāhmaṇa=çreṣṭha* 'best among brahmans',

pitā-mahā ('father-great': rather a mere collocation) 'grand-father'; *dr̥ṣṭa-pūrva* ('seen-before') 'previously seen'.

Note 3.—Here may be counted also some compounds whose final member characterizes (gen'ly extols) the person or thing indicated by the prior member:—*nara-çārdūla* 'man-tiger', i.e. a 'heroic or excellent man', *puruṣa-sinha* 'man-lion'; *strī-ratna* ('woman-gem') 'a gem of a woman', *radana-saroja* ('face-lotus') 'lotus-like face'.

Note 4.—Exceptionally, the relation of the first member to the final is that of an adverb:—*indu=pāṇḍu* ('moon-pale') 'pale as the moon.'

B. The prior member is an adjective, or a numeral, or an indeclinable, directly qualifying or determining the sense of the final member. Thus:—pr. member an adj. *vara=nārī* 'excellent woman'; (*vara=varṇa* 'excellent color': by 81. b as transf. adj.) *vara=varṇ-in* 'having excellent color'; *sarva-guṇa* 'every virtue'; *unmatta-darçana* 'mad look', adj., 'having a mad or frenzied look';—a num. (cf. note 1) *cātuṣ-pad* ('four-foot') 'quadruped'; *çatā-dant* ('hundred-tooth'), trf. adj., 'having a hundred teeth';—an indecl. *á-jñāta* 'un-known'; *á-hasta*, subst., 'not hand', *ahastá*, trf. adj., 'handless'; *an=agha* ('no-sin'), trf. adj., 'sinless'; *sú=krta* 'well-made'; *su=locana*, trf. adj., 'fine-eyed'; *adhi-ātmán* ('over-spirit') 'supreme being'; *ati-mātrá* ('above-measure'), adj. or adv., 'exceeding(ly)'; *pari=hasta* ('round-the-arm') 'bracelet.'

Note 1.—Compounds beginning with a numeral are often transferred adjectives used as substantives (*cātuṣ-pad* 'having four feet', hence 'quadruped'), or fem. (final -a, -an being changed to -ī), or neut. substantives with a collective or abstract sense (*cāturyuga* 'four-age' = 'the four ages' collectively).

85. The classification of Sanskrit compounds described above, although comprising the mass of that kind of formations, is not, however, exhaustive. Some compounds can be referred only with difficulty to the preceding classes, and sporadical examples of wholly anomalous formations—such as compounds with an indeclinable as final member (*vi-tatha* 'false', *satya-vinā* 'without truth', etc.), or made up by repeated words (*paras-pura*, *anyanya* 'each other'),

or implying an ellipsis (*abhiññāna-çakuntalā* 'token-Çakuntalā', i. e. 'Ç. recognized by a token'), etc.—are found scattered in the literature of the language. But such words are too few or too heterogeneous to receive here a special classification; and, if not found in dictionaries, their meaning is deducible from the context.

86. Complex compounds are subject to the same classification as the simple, being all (the comparatively few Co-ordinatives excepted) resolvable into two principal members. Examples are:—co-ord. *hasty-açva-ratha* 'elephant(s), hors(es), and wagon(s)'; subord. *hasty-açva-ratha-ghoṣa* 'noise of elephants, horses, and wagons'; *hṛc-chay(a-ā)āviṣṭa-cetana*, trf. adj., 'having the mind (*cetana*) entered (*āviṣṭa*) by love (*hṛc-chaya*, lit. 'the heart-dweller' = god of love)'.

The great freedom of forming complex compounds in Sanskrit, is often extravagantly abused.

87. The Hindu classification of Sanskrit compounds being quite generally adopted or referred to in European works, requires here a brief notice. It is :

I. DVANDVA ('pair') = Co-ordinatives ;

II. TATPURUṢA ('his man : ' the name an example) in a general sense = Subordinatives, Transf. Adjectives excepted ;

a. *Tatpuruṣa* in a limited sense = Subordinatives with case-relation (84. A. a);

b. *Karmadhāraya* (uncert. meaning) = Subordinatives with adj. or adv. relation (84. B, and A. b, Transf. Adj. excepted) ;

c. *Dvigu* ('two cows' : the name an example) = Subordinatives with a numeral as prior member ;

III. BAHUVRĪHI ('having much rice' : the name an example) = Transferred Adjectives.

IV. AṬṬHĀVA ('conversion to an indeclinable') = certain Subordinatives used as adverbs (cf. 342. note).

II. INFLECTION OF NOMINAL STEMS.

88. The function assigned to nominal stems in the sentence is denoted, in general, by their further extension by means of added *inflectional endings*, indicative of various relations, as also, in several instances, by a concomitant *change of the normal form and accent*, one or both. The inflection of subst. and adj. stems is essentially concordant; but other categories of stems, taking different inflectional endings, have to be *distributed into different declensions*.

89. INFLECTIONAL ENDINGS.—The endings added to a noun-stem denote seven different Cases (*Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative*: an eighth case, the *Vocative*, is formed without any added ending). But these case-endings are different for different Numbers (*singular, dual, plural*) and also, in part, for different stems, those indicating a difference of Gender (*masculine, feminine, neuter*) inclusive.

The case-endings will be described separately for each group of stems within which they accord.

90. FUNCTION OF THE CASES:—*The Nom.* denotes the subject or the predicate of the sentence.—*The Acc.* denotes the direct object of the verb. Sometimes it is governed by verbs of approach or address, or by verbal nouns, and by prepositions; or it is used adverbially to express space, or duration of time, or manner. Verbs of asking, speaking, leading, as well as causatives, may be construed with two accusatives.—*The Instr.* ('by, by means of, with') denotes the instrument, agent, or accompaniment of an action, or the manner in which it is done. It is also used in various other constructions (expressing a price, a difference, a separation, etc.)—*The Dat.* ('to, for') denotes the indirect object.—*The Abl.* ('from') indicates the whence something comes or happens; it is also used after comparatives ('than').—*The Gen.* ('of') determines in various ways, mostly as a

possessive, the meaning of an adjacent substantive (being even sometimes apparently used as a Dat., Instr., or Loc.), or it is governed by some other word.—*The Loc.* ('in, on, at') regularly denotes the place or time in which anything is done; but its relations are quite variable, frequently coinciding with those of other cases. With a participle it is used adverbially (*loc. absol.*).—*The Voc.* is the case of address.

91. CHANGE OF STEM AND ACCENT.—These phenomena (unless referable to usual laws of combination) belong almost entirely to the first declension, and will be described there. Only neut. stems have universally in the Nom.-Voc.-Acc. pl. a stronger form than in other cases.

The strong neut. forms all insert a nasal after the vowel of the final syllable (except before *n* and *r*), and that vowel is, besides, lengthened in all vowel stems and in const stems taking a long vowel in the Nom. sing. masc. or ending in *is, us*.

92. DISTRIBUTION OF STEMS INTO DECLENSIONS.—A very large and well-defined division of noun-stems, comprising all monosyllabic bases and all derivatives terminating in a consonant, assume throughout (with only a slight exception for stems in *ar*) perfectly homogeneous endings that are always easily separable from the stem, while all remaining derivatives, with various mutual discrepancies, assume endings that in many cases differ from those of the preceding division, and which cannot always be separated from the stem with which they are partially fused. With regard to this distinction, the noun-stems are here divided into a FIRST and a SECOND DECLENSION, each being in turn subdivided as described hereafter. 4

First Declension.

93. To the first declension belong all root or monosyllabic stems and all derivative consonant-stems whether used singly

or as final members in a compound, unless, by a special change, they be transferred to the second declension.

94. INFLECTIONAL ENDINGS.—All stems of this declension, with a slight exception for those in *ar* alone, assume the endings which are given below (the varied hyphens indicating variations of the stem as explained in 95) :

	Singular		Dual		Plural	
	m. f.	n.	m. f.	n.	m. f.	n.
NOM.	-(s)	-no ending	-āu	.-ī	-as	-i
ACC.	-am	-no ending	-āu	.-ī	.-as	-i
INSTR.	.-ā		-bhyām		-bhis	
DAT.	.-e		-bhyām		-bhyas	
ABL.	.-as		-bhyām		-bhyas	
GEN.	.-as		.-os		.-ām	
LOC.	.-i		.-os		-su	

VOC. = nom., except that most variable masc. stems in sing. are weak.

Note 1.—The Nom.-Voc. when of one form will be given together, any difference of accent (96) understood.

Note 2.—All variable adj. stems (transf. adj.-compounds inclusive), save those in *van*, and also adj. in *in*, develop, by means of the added suffix *i*, a special fem. stem, in form perfectly analogous with the Nom. du. neut.; and this stem is, of course, transferred to the vowel-decl'n. For *spād* and for compound adj. in *an* this change is said to be only optional; and stems in *van* form a fem. in *vari*.

95. VARIATION OF STEM.—A majority of the consonant-stems (only two vowel-stems) show when inflected a variation of form other than that required by the common laws of combination. This variation is of two kinds: a. *organic*, ultimately dependent on accentual variations, and b. *inorganic*, having no such cause.

a. *Organic Variations*.—Owing to an original or actual shift of accent as between stem and ending, a few monosyllabic and several important groups of derivative consonant-stems whose final or only syllable contains the vowel *a* show, when inflected, a variation of form characterized by a strengthening or weakening of that syllable. Thus:

A strong form, invariably accented and characterized by having in the final syllable a lengthened *a*, or a penultimate nasal, or both, is assumed by masc. and untransferred (94. note 2) fem. stems in the Nom., Voc. (partly, 94), and Acc. sing. and du. and the Nom.-Voc. pl., and by neut. stems in the Nom.-Voc.-Acc. pl. alone:—*mūrdhān*- ‘head,’ *dviṣānt*- ‘hating,’ *vidvāns*- ‘knowing.’

A weak or middle form, lacking the vowel-lengthening, the nasal, and often also the accent of the strong form, and, besides, a final *n* (cf. 33. note), is assumed by some stems wherever the strong form is not required, but by others—it being then for the sake of distinctness called the *middle form*—only when no ending or one beginning with a consonant follows:—*mūrdha*-, *dviṣat*-, *vidvat*- (*t* by a spec’l change).

The weakest form, lacking entirely the characteristic sounds of the strong stem, and often its accent, is assumed chiefly by *van*s-stems (partly by root-stems and by stems in *-an*) whenever the inflectional ending is or begins with a vowel:—*mūrdhn*-, *vidus* (by loss of *-ān*- and vocalization of the preceding *v*).

In the table of endings above (94), the strong and weak forms of the stem are indicated by prefixed heavy and light hyphens, and the weakest form by a dot under the light hyphen.

The groups of cases in which these varied forms occur, are also called resp. *strong*, *weak* or *middle*, and *weakest*; and these terms often receive a generic use.

Note 1.—Except in a few cases, there is no general agreement as to which form of the stem is to be considered as the normal, whether the strong, or the weak, or neither. In accordance with the views of the Hindus, a majority of grammars and dictionaries accept the middle form as being in general the normal one, but others do so only in part or not at all. There thus arises a discrepancy in the report of most of the variable stems, different works giving them with different endings, viz. *ant* (*mant*, *vant*), or *at* (*mat*, *rat*); *vañs* or *vas* or *vāñs*; (*ī*)*yañs* or (*ī*)*yas*; *ar* or *ṛ*. In each set of these endings, the first one (i.e. *ant* etc., *vañs*, *īyañs*, *ar*), containing a more or less clearly justified nasal or *ar*, is here given as the ending of the normal stem.

Note 2.—It is already noted (91) that all neut. stems have a strong form in the Nom.-Voc.-Acc. pl.

b. *Inorganic Variations.*—Stems in *in* form a kind of transition-group between the preceding class and the present one, being largely varied in analogy with stems in *an*; and derivatives in *as*, *is*, *us* show some faint traces of a strengthened stem-form. Monosyllabic stems in *ir*, *is*, *ur*, *us* lengthen *i* and *u* before endings beginning with a consonant.

96. **SHIFT OF ACCENT.**—Simple root-stems with few exceptions and oxytone derivatives in *ánt*, shift their accent to the ending, the former in all their weak cases, the latter in their weakest. Oxytones in *ár* and *án* also make that shift when in the weakest cases those stem-finals, by the loss of *á*, are reduced to *r* and *n* (stems in *ar* also optionally in Gen. pl.). Other stems retain their accent except in Voc., where it invariably rests on the initial syllable.

97. The stems of the First Declension are here treated in the following order :

- Generally both Subst. and Adj. (though chiefly Subst.).—But *in*-stems only Adj.
- A. Root or Monosyllabic Consonant-Stems (98) :
 - a. Without organic variation of form (99);
 - b. With organic variation of form (101).
 - B. Root or Monosyllabic Vowel-Stems (104) :
 - Nearly all with unvaried stem, but changing accent.
 - C. Derivative Consonant-Stems (113) :
 - a. With no variation of form (114);
 - b. With partial variation of form (115):
 - 1. Stems in *as*, *is*, *us* (116);
 - 2. „ „ *in* (118).
 - c. With organic variation of form (120):
 - 1. Stems in (*t*)*ar* (121);
 - 2. „ „ *an*, *man*, *van* (125);
 - 3. „ „ (*ī*)*yañs* comparatives (131);
 - 4. „ „ *ant* pr. pples, *mant*, *vant* (133);
 - 5. „ „ *vañs* pf. pples (140).
- Only Adj.

Note. Adj. stems are sometimes used as substantives; and all subst. stems are liable to be used in composition as adjectives (83. II).

A. ROOT OR MONOSYLLABIC CONSONANT-STEMS

(single or as final members in composition).

98. The uncompounded stems are nearly all substantives, mostly fem., less often masc., and rarely neut. As final members of a compound, they may, of course, be converted into adjectives (83. II); and many roots are used in composition alone, with the value of a Pres. Participle (72. a). Simple stems and compounds are inflected alike, observing the different treatment of the accent (96).

99. STEMS WITHOUT ORGANIC VARIATION OF FORM.—The stem is unvaried except that nouns in *ir*, *is* and *ur*, *us* pro-

long *i* and *u* before endings beginning with a consonant and in Nom. sing. (where *s* is dropped, see below).

100. *Examples* :—simple subst. वाक् *vāk*, f., ‘voice, speech’; गिर् *gīr*, f., ‘song’;—comp’d adj. सर्वशक् *sarva=çák*, m. f. n., ‘omni-potent’.

The Nom. ending *s* must, by the requirements of 35, be dropped in all const-stems (*vāk* for *vāc-s*).

Sing.:	f.	f.	m. f.	n.
N. V.	वाक् vāk	गीर् gīr	सर्वशक् sarva=çák (94. n. 1)	
A.	वाचम् vāc-am (c: 45. a)	गिरम् gīr-am	सर्वशकम् sarva=çák-am	सर्वशक् sarva=çák
I.	वाचा vāc-ā (96)	गिरा gīr-ā	सर्वशका sarva=çák-ā (96)	
D.	वाचे vāc-é	गिरे gīr-é	सर्वशके sarva=çák-e	
Ab. G.	वाचस् vāc-ās	गिरम् gīr-ās	सर्वशकस् sarva=çák-as	
L.	वाचि vāc-i	गिरि gīr-i	सर्वशकि sarva=çák-i	

Du.:

N. V. A.	वाचौ vāc-āu	गिरौ gīr-āu	सर्वशकौ sarva=çák-āu	सर्वशकी sarva=çák-i
I. D. Ab.	वाग्भ्याम् vāg-bhyām (g: 48)	गीर्भ्याम् gīr-bhyām	सर्वशग्भ्याम् sarva=çág-bhyām	
G. L.	वाचोस् vāc-ós	गिरोस् gīr-ós	सर्वशकोस् sarva=çák-os	

Plur. :

N. V. A.	वाचस् <i>vāc-as</i> (A. also <i>vācās</i>)	गिरस् <i>gīr-as</i>	सर्वशकस् <i>sarva-śāk-as</i>	सर्वशङ्कि <i>sarva-śāṅk-i</i> (91)
I.	वाग्भिस् <i>vāg-bhīs</i>	गीर्भिस् <i>gīr-bhīs</i>	सर्वशग्भिस् <i>sarva-śāg-bhīs</i>	
D. Ab.	वाग्भ्यस् <i>vāg-bhīyas</i>	गीर्भ्यस् <i>gīr-bhīyas</i>	सर्वशग्भ्यस् <i>sarva-śāg-bhīyas</i>	
G.	वाचाम् <i>vāc-ām</i>	गिराम् <i>gīr-ām</i>	सर्वशकाम् <i>sarva-śāk-ām</i>	
L.	वाक्षु <i>vāk-ṣú</i> (§: 63. c)	गीधु <i>gīr-ṣú</i> (§: 63. c)	सर्वशक्षु <i>sarva-śāk-ṣu</i>	

1 101. STEMS WITH ORGANIC VARIATION OF FORM.—Only a few monosyllabic stems vary, when inflected, their form. They are all described below :

a. *pād*, m., 'foot,' is inflected with two forms : strong *pād*, weak *pad*. Thus:—sing. N. *pāt* (35), A. *pād-am*, I. *pad-ā*, D. *pad-é*, Ab. G. *pad-ās*, L. *pad-ī*; du. N. V. A. *pād-āu*, I. D. A. *pad-bhīām*, G. L. *pad-ós*; pl. N. V. *pād-as*, A. *pad-ās*, I. *pad-bhīs*, D. A. *pad-bhīyas*, G. *pad-ām*, L. *pat-sú*.

In composition, the strong form occurs in both strong and middle cases.

b. *āp*, f., 'water,' has likewise two forms, *āp* and *ap*, but it occurs only in pl. It changes *p* before *bh*, by dissimilation, to *d*:—N. *āpas*, A. *ap-ās*, I. *ad-bhīs*, etc.

c. *pūms* 'man' is inflected with two forms : strong *pūmāns*, and weak *pūms*, but the latter is before a consonant shortened to *pum*. Thus:—sing. N. *pūmān* (for *pūmāns-s*), A. *pūmāns-am*, I. *pūms-ā*, D. *pūms-é*, Ab. G. *pūms-ās*, L. *pūms-ī*, V. *pūman*; du. N. A. V. *pūmāns-āu*, I. D. Ab. *pum-bhīām*, G. L. *pums-ós*; pl. N. V. *pūmāns-as*, A. *pūms-ās*, I. *pum-bhīs*, D. Ab. *pum-bhīyas*, G. *pūms-ām*, L. *pum-sú*.

d. *añc* (prob'ly 'bending') occurs as final member in compounds, especially after prepositions. It is inflected in masc. and neut., developing for the fem. a special stem in *ī* (94. note 2); and it has two or, in certain instances, three forms : strong *añc*, weak *āc*, and weakest *ac*—the last when *dāno* is preceded by *y* or *e*, which are then vocalized to *ī* or *ū* (31).

Example : *prāñc* (*pra-añc*) 'forward, eastern' (Nom. s. *prāñ* reg'ly for *prāñc-s*, 35) ; — *pratyañc* 'backward, western'.

Sing. :	m.	n.	m.	n.
N. V.	<i>prāñ</i>	<i>prāk</i>	<i>pratyāñ</i>	<i>pratyāk</i>
A.	<i>prāñc-am</i>	<i>prāk</i>	<i>pratyāñc-am</i>	<i>pratyāk</i>
I.	<i>prāñc-ā</i>			<i>pratic-ā</i>
D.	<i>prāñc-e</i>			<i>pratic-ē</i>
Ab. G.	<i>prāñc-as</i>			<i>pratic-ās</i>
L.	<i>prāñc-i</i>			<i>pratic-ī</i>
Plur. :				
N. V. A.	<i>prāñc-āu</i>	<i>prāñc-i</i>	<i>pratyāñc-āu</i>	<i>pratic-ī</i>
I. D. A.	<i>prāñc-bhyām</i> (g: 44. b)		<i>pratyāñc-bhyām</i>	
G. L.	<i>prāñc-os</i>		<i>pratic-ōs</i>	
N. V.	<i>prāñc-as</i>	<i>prāñc-i</i>	<i>pratyāñc-as</i>	<i>pratyāñc-i</i>
A.	<i>prāñc-as</i>	<i>prāñc-i</i>	<i>pratic-ās</i>	<i>pratyāñc-i</i>
I.	<i>prāñc-bhis</i>		<i>pratyāñc-bhis</i>	
D. Ab.	<i>prāñc-bhyas</i>		<i>pratyāñc-bhyas</i>	
G.	<i>prāñc-ām</i>		<i>pratic-ām</i>	
L.	<i>prāñc-su</i>		<i>pratyāñc-su</i>	

Fem. stems are : *prāñcī*, *praticī*.

Note.—Like *prāñc* are inflected *ápāñc*, *átāñc*, *pārāñc*, etc.—Like *pratyāñc* are inflected *nyāñc*, *samyāñc* (*sam añc* with inserted *i*), *údañc* (weakest *údiñc*), *vīśvañc* and *anvāñc* (weakest *vīśvñc*, *anñc*).—*tiryāñc* (*tir-i-añc*) has for its weakest form *tirāñc* (*tirās* + *c*).

e. *śhán* 'killing,' only in composition, is inflected in masc. and neut. with three forms: strong *śhán* (but N. sing. *śhā*), middle *śhá*, and weakest *ghn* (by loss of *ā*, whose accent falls on the ending, and by restoring the orig'l value of *h*).—Fem. have a special stem in *ī* (94. note 2). Thus :—*vṛtra-hán* ('*Vṛtra*-killing'), m., '*Vṛtra*-slayer': sing. N. *vṛtra-hā*, A. *śhán-am* (*n* by 63. b), I. *śghn-ā*, D. *śghn-ē*, Ab. G. *śghn-ās*, L. *śghn-ī* or *śhán-i*, V. *vṛtra-han*; du. N. V. A. *śhán-āu* (V. 94. note 1), I. D. Ab. *śhá-bhyām*, G. *śghn-ōs*; pl. N. V. *śhán-as*, A. *śghn-ās*, I. *śhá-bhis*, D. Ab. *śhá-bhyas*, G. *śghn-ām*, L. *śhá-su*.—Fem. stem *vṛtra-ghnt*.

f. *vah* 'bearing' is in strong and middle cases *rāh*, but in the weakest cases, by samprasāraṇa, *ūh* (with a preceding vowel *ā* *ūh*: cf. 42. note). In *anaḍ-rāh* 'ox' this root has three forms: strong *rāh* (but N. *vāñ*, V. *van*), middle *sūd*, weakest *sūh*.

g. *nár* 'man' and *çván* 'dog' are described in 123 and 129.

102. Defective nouns inflected by the aid of kindred stems:

a. *dív*, f., 'sky, day' borrows its N. and V. sing. from *dyó* (112); before a consonant *dív* is changed, by vocalization of *v*, to *dyú*, which retains the accent:—sing. N. *dyāús* (V. *dyāūs*), A. *dív-am*, I. *dív-ā*, etc.; pl. N. *dív-as*, A. *dív-ás*, I. *dyū-bhis*, etc.

b. *dánt*, m., 'tooth' has its strong cases from the stem *dánta*.

c. *páth*, m., 'path' forms only the weakest cases (cf. 130. b).

d. *hṛd*, n., 'heart', *mā(n)s*, n., 'flesh', *mās*, m., 'month', *nás*, f., 'nose', *níc*, f., 'night', *pṛt*, f., 'army', are said to occur in weak cases alone (but neut. not in N. A. sing. and du.), their strong cases being formed by *hṛdaya*, *mānsā*, *māsa*, *nāsikā*, *niçā*, *pṛtanā*.

103. *stār* 'heaven', *çām* 'bliss', *yós* 'fortune', *bhār* (origly = *bhū-s* 'earth'), mystic word, are uninflected.

B. ROOT OR MONOSYLLABIC VOWEL-STEMS

(simple or as *finā* members in composition).

104. The simple stems are mostly fem. substantives ending in *ā*, *ī*, *ū*, or a diphthong (only five, of which two are irregular). Compounds having these simple stems or other roots with long final vowels as last members, are either substantives or adjectives (transf. or not).

105. *Simple monosyllabic vowel-stems* are inflected without any other change of form than that required by the laws of internal combination: *i. e.* their final vowels *ī*, *ū*, *āi*, *āu* are before endings beginning with a vowel resolved into *iy*, *uv*, *āy*, *āv* (40. a, 39. b). About stems in *ā*, cf. 108.

106. But fem. in *ī* or *ū* are allowed also to take in the D., Ab.-G., and L. sing. and in the G. pl. the endings of derived *ī* and *ū*-stems (resp. *āi*, *ās*, *ām*, and *n-ām*: 155).

107. Examples :—**धी** *dhī*, f., 'thought'; **भू** *bhū*, f., 'earth';
रै *rāi*, m. (f.), 'wealth' (the only stem in *āi*: drops
 before consonant its *i*) ; **नौ** *nāu*, f., 'ship'.

Sing.	f.	f.	m. (f.)	f.
N. V.	धीस् <i>dhī-s</i>	भूस् <i>bhū-s</i>	रास् <i>rā-s</i>	नौस् <i>nāu-s</i>
A.	धियम् <i>dhīy-am</i>	भुवम् <i>bhūv-am</i>	रायम् <i>rāy-am</i>	नावम् <i>nāv-am</i>
I.	धिया <i>dhīy-ā</i>	भुवा <i>bhuv-ā</i>	राया <i>rāy-ā</i>	नावा <i>nāv-ā</i>
D.	धिये ०यै (19) <i>dhīy-é, ०yāi</i>	भुवे ०वै <i>bhuv-é, ०vāi</i>	राये <i>rāy-é</i>	नावे <i>nāv-é</i>
Ab. G.	धियस् ०यास् <i>dhīy-ās, ०yās</i>	भुवस् ०वास् <i>bhuv-ās, ०vās</i>	रायस् <i>rāy-ās</i>	नावस् <i>nāv-ās</i>
L.	धियि ०याम् <i>dhīy-i, ०yām</i>	भुवि ०वाम् <i>bhuv-i, ०vām</i>	रायि <i>rāy-i</i>	नावि <i>nāv-i</i>
Du. :				
N. V. A.	धियौ <i>dhīy-āu</i>	भुवौ <i>bhuv-āu</i>	रायौ <i>rāy-āu</i>	नावौ <i>nāv-āu</i>
I. D. Ab.	धीभ्याम् <i>dhī-bhyām</i>	भूभ्याम् <i>bhū-bhyām</i>	राभ्याम् <i>rā-bhyām</i>	नौभ्याम् <i>nāu-bhyām</i>
G. L.	धियोस् <i>dhīy-ós</i>	भुवोस् <i>bhuv-ós</i>	रायोस् <i>rāy-ós</i>	नावोस् <i>nāv-ós</i>
Plur. :				
N. V. A.	धियस् <i>dhīy-as</i>	भुवस् <i>bhuv-as</i>	रायस् <i>rāyas</i> (A. gen'ly -ās)	नावस् <i>nāv-as</i>
I.	धीभिस् <i>dhī-bhīs</i>	भूभिस् <i>bhū-bhīs</i>	राभिस् <i>rā-bhīs</i>	नौभिस् <i>nāu-bhīs</i>
D. Ab.	धीभ्यस् <i>dhī-bhyās</i>	भूभ्यस् <i>bhū-bhyās</i>	राभ्यस् <i>rā-bhyās</i>	नौभ्यस् <i>nāu-bhyās</i>
G.	धियाम् धीनाम् <i>dhīy-ām, dhī-n-ām</i>	भुवाम् भूनाम् <i>bhuv-ām, bhūnām</i>	रायाम् <i>rāy-ām</i>	नावाम् <i>nāv-ām</i>
L.	धीषु <i>dhī-śu</i> (§ : 63. c)	भूषु <i>bhū-śu</i>	रासु <i>rā-śu</i>	नौषु <i>nāu-śu</i>

108. Simple stems in *ā*, which are extremely rare, drop before a vowel their *ā*, and seem to retain the accent throughout. Thus *jā*, f., 'progeny':—sing. N. *jās*, A. *jām*, I. *jā*, D. *jé*, etc.; pl. I. *jābhis*: etc.

109. Compound vowel-stems having as final member a root or a monosyllabic stem in *ā*, *i*, *ū*, are inflected in the main as above, only that a final *i* or *ū* sometimes (especially when preceded by only one consonant) are resolved directly into *y* or *v*, in which case a lost acute accent becomes svarita (23).

If the compound is an adjective, it shortens in the neut. its end-vowel, and is then, except optionally in the weak cases, inflected like a derivative neut. *i* or *u*-stem (148). Thus *pradhī* 'high-minded':

Sing.	m. f.	n.
N. V.	<i>pradhī</i> s	<i>pradhī</i>
A.	<i>pradhīyam</i> or <i>pradhīam</i>	<i>pradhī</i>
	etc. (= <i>dhī</i>)	etc., as stated above.

Note.—Roots ending in a vowel are, as already noticed (81. b), when entering as final members in a compound largely altered. Thus, all roots ending in a short vowel are by an added *i* changed to consonant stems, and several roots terminating in a long vowel shorten it, and are then inflected like derivatives ending in short vowel (cf. the treatment of neut. above). Many fem. in *ā* are even directly declined like derivative *ā*-stems (153).

Irregular inflection :

110. *strī*, f., 'woman', probably by contraction from a derivative stem, is inflected in the main as such, cf. 157.

111. *gó*, m. f., 'ox, cow' is inflected without shift of accent and with two stems: strong *gāú*, and weak *gó* (before a vowel resolved into *gāv*) ; but three cases are irregular, viz. A. sing. *gām*, A. pl. *gās*, and Ab.-G. sing. *gós*. Thus :—

N. V. *gāú-s*, A. *gā-m*, I. *gár-ā*, D. *gár-e*, Ab.-G. *gó-s*, L. *gár-i*; du. N. V. A. *gāv-āu*, I. D. Ab. *gó-bhyām*, G. L. *gāv-os*; pl. N. V. *gāv-as*, A. *gās*, I. *gó-bhis*, D.-Ab. *gó-bhyas*, G. *gāv-am*, L. *gó-yu*.

112. *dyó*, f., 'sky, day' is inflected like *gó*:—sing. N. *dyāú-s* (V. *dyāús*), A. *dyām*, etc. Cf. also *dīv*, 102. a.

C. DERIVATIVE CONSONANT-STEMS

(single or as final members in composition).

113. Derivative consonant-stems, whether simple or compound, are both substantives and adjectives, the substantives being prevailingly neut., less often masc., and only sporadically fem.

Very few derivative consonant-stems are inflected without any variation of form at all, some large groups show an irregular tendency towards such a variation, and the majority of stems, especially adjective, are declined with a full organic change, as described in 95. a. The stems are accordingly arranged in three different divisions.

114. STEMS WITH NO VARIATION OF FORM.—Some derivative consonant-stems ending in a dental or *j* immediately preceded by a vowel (or in a few cases by *r*) are inflected, like unchangeable root-stems, simply by adding the regular endings. They are substantives of any gender or adjectives; and masc. and fem. are inflected alike. Thus *sarít*, f., 'river:'.—N. V. *sarít* (N. for *sarít-s*), A. *sarít-am*, I. *sarít-ā*, D. *sarít e*, Ab.-G. *sarít-as*, L. *sarít-i*; du. N. V. A. *sarít-āu*, I. D. Ab. *sarít-bhyām* (48), etc.

The adj. *harú* 'green' would be inflected in masc. and fem. like *sarú*, and also in neut., except in the A. sing., *harú*, N. V. A. du., *harít-ī*, and N. V. A. pl., *harít-i* (91. note).

115. STEMS WITH PARTIAL VARIATION OF FORM.—By analogy with stems having an organic variation of form, derivative stems in *as*, *is*, *us*, and *in* all incline toward such a variation.

(1) *Derivative Stems in as, is, us :—*

116. The simple stems are mostly neut. substantives; but a few masc., one fem. (*us-ás* 'dawn'), and some adj. stems also occur. Compound stems are, of course, both substantives and adjectives. The inflection is regular, except that masc. and fem. stems in *as* lengthen the vowel of the ending in N. sing., and all neut. in N. V. A. pl.

117. *Example :—अङ्गिरस्* *āṅgiras*, m., 'Angiras' (myth. being); *मनस्* *mānas*, n., 'mind'; *सुमनस्* *su=manas*, trf. adj. compound, 'well-minded, benevolent'; *ज्योतिस्* *jyót-is*, n., 'light.'

	Sing.	m.	n.	m. f.	n.	n.
N.	अङ्गिरास् āṅgiráś	मनस् mánas	सुमनास् su=mánās	सुमनस् su=mánas	ज्योतिस् jyótis	
A.	अङ्गिरसम् āṅgiras-am	मनस् mánas	सुमनसम् su=mánas-am	सुमनस् su=mánas	ज्योतिस् jyótis	
I.	अङ्गिरसा āṅgiras-ā	मनसा mánas-ā	सुमनसा su=mánas-ā		ज्योतिषा jyótis-ā (63. c)	
D.	अङ्गिरसे āṅgiras-e	मनसे mánas-e	सुमनसे su=mánas-e		ज्योतिषे jyótis-e	
Ab G.	अङ्गिरसस् āṅgiras-as	मनसस् mánas as	सुमनसस् su=mánas-as		ज्योतिषस् jyótis-as	
L.	अङ्गिरसि āṅgiras-i	मनसि mánas-i	सुमनसि su=mánas-i		ज्योतिषि jyótis-i	
V.	अङ्गिरस् āṅgiras	मनस् mánas	सुमनस् sū=manas		ज्योतिस् jyótis	
Du. :						
N. V. A.	अङ्गिरसौ āṅgiras-āu	मनसौ mánas-i	सुमनसौ su=mánas-āu	सुमनसौ su=mánas-i	ज्योतिषौ su=jyótis-i	
D. Ab.	अङ्गिरोभ्याम् āṅgiro-bhyām	मनोभ्याम् māno-bhyām (o: 59)	सुमनोभ्याम् su=māno-bhyām		ज्योतिर्भ्याम् jyótir-bhyām (57)	
L.	अङ्गिरसोस् āṅgiras-os	मनसोस् mánas-os	सुमनसोस् su=mánas-os		ज्योतिषोस् jyótis-os	

Plur. :

N. V. A.	अङ्गिरसस् <i>āṅgīras-as</i>	मनांसि <i>mānāṁsi-i</i>	सुमनसस् <i>su=mánas-as</i>	सुमनांसि <i>su=mánāṁsi-i</i>	ज्योतींषि <i>jyótīṁṣ-i</i>
I.	अङ्गिरोभिस् <i>āṅgiro-bhis</i>	मनोभिस् <i>māno-bhis</i>	सुमनोभिस् <i>su=māno-bhis</i>	ज्योतिर्भिस् <i>jyótir-bhis</i>	
D. Ab.	'अङ्गिरोभ्यस् <i>āṅgiro-bhyas</i>	मनोभ्यस् <i>māno-bhyas</i>	सुमनोभ्यस् <i>su=māno-bhyas</i>	ज्योतिर्भ्यस् <i>jyótir-bhyas</i>	
G.	अङ्गिरसाम् <i>āṅgīras-ām</i>	मनसाम् <i>mānas-ām</i>	सुमनसाम् <i>su=mánas-ām</i>	ज्योतिषाम् <i>jyótīṣ-ām</i>	
L.	अङ्गिरःसु <i>āṅgīrah-su</i>	मनःसु <i>mānaḥ-su</i> (57)	सुमनःसु <i>su=mānaḥ-su</i>	ज्योतिःषु <i>jyótīḥ-ṣu</i> (63. a)	

cākṣus, u., 'eye' is inflected like *jyótis*; and *su=jyótis*, trf. adj., 'having a beautiful light,' like *su=mánas*, except in the N. sing. masc. and fem. (*su=jyótis*, without lengthened i).

(2) *Derivative Stems in in (mīn, vīn) :—*

118. These very common stems are all original adjectives of possession, inflected in the masc. and neut., and developing for the fem. a special stem in *ī* (94. note 2). They lengthen the vowel of the ending in N. sing. masc. and N. V. A. pl. neut., and drop their *n* when in inflection it would become final (except generally in V.) and before a consonant.—Cf. stems in *an* below.

119. *Example :—बलिन् bal-ín* (from *bála*, 'strength'), adj., 'strong.'

	Sing.		Du.		Plur.	
	m.	n.	m.	n.	m.	n.
N.	बली <i>balí</i>	बलि <i>balí</i>	बलिनौ <i>balín-āu</i>	बलिनी <i>balín-ī</i>	बलिनस् <i>balín-as</i>	बलीनि <i>balín-i</i>
A.	बलिनम् <i>balín-am</i>	बलि <i>balí</i>				

	Sing.		Du.		Plur.	
	m.	n.	m.	n.	m.	u.
I.	बलिना <i>balin-ā</i>				बलिभिस् <i>balī-bhis</i>	
D.	बलिने <i>balin-e</i>		बलिभ्याम् <i>balī-bhyām</i>		बलिभ्यस् <i>balī-bhyas</i>	
Ab.	बलिनस् <i>balin-as</i>				बलिभ्यस् <i>balī-bhyas</i>	
G.	बलिनस् <i>balin-as</i>		बलिनोस् <i>balin-os</i>		बलिनाम् <i>balin-ām</i>	
L.	बलिनि <i>balin-i</i>				बलिषु <i>balī-ṣu</i>	
V.	बलिन् बलि(न्) <i>bālin bālt(n)</i>		बलिनौ बलिनी <i>bālin-āu bālin-ī</i>		बलिनस् बलीनि <i>bālin-as bālīn-i</i>	

Fem. stem बलिनी *balinī*, inflected according to 155.

120. STEMS WITH ORGANIC VARIATION OF FORM. — The stems of this division are such whose end-syllable contains the vowel *a* followed by a final *r* or *n* (chiefly subst.) or by a penultimate nasal (only adj.). They are divided into five groups, viz. 1. stems in *(t)ar*; 2. in *an*, *man*, *van*; 3. in *(ī)yañs*; 4. in *ant*, *mant*, *vant*; and 5. in *vañs*.

About the varied usage in reporting these stems, cf. 95. a. note 1.

(1) *Derivative Stems in (t)ar* :—

121. These stems are mostly masc. substantives (*nom. actoris* and a few nouns of kinship) in *tar*. Simple and compound stems are inflected alike.

Alone of all consonant-stems, those in *(t)ar* have a few irregular endings, viz. in Ab.-G. sing. (cf. below) and A. pl. (m. -*n*, f. -*s*). They are inflected with two somewhat vacil-

lating forms: a strong in *ār* (nom. act.) or *ar*, except in N. sing. which invariably ends in *ā*, and a weak in *r*, in G. sing. changed to *ur*, in L. sing. to *ar*, and in A. and G. pl. to *ṛ*.

Note 1.—Neut. stems (of sporadic occurrence) end in *r*, and are inflected throughout like stems in *i* (148), or in the weakest cases optionally like masc.

Note 2.—Two nouns of relationship *svāsar* ‘sister’ and *nāptar* ‘grand-son’ are inflected like agent-nouns with strong form in *ār*.

122. *Examples*:—दातृ *dā-tár*, m., ‘giver’; पितृ *pi-tár*, m., ‘father’; मातृ *mā-tár*, f., ‘mother’; धातृ *dhā-tár*, n., ‘providence’.

	Sing.	m.	m.	f.	n.
N.	दाता <i>dātā</i>	पिता <i>pitā</i>	माता <i>mātā</i>	धातृ <i>dhātṛ</i>	
A.	दातारम् <i>dātār-am</i>	पितरम् <i>pitār-am</i>	मातरम् <i>mātār-am</i>	धातृ <i>dhātṛ</i>	
I.	दात्रा <i>dātr-ā</i> (39 b)	पित्रा <i>pitṛ-ā</i>	मात्रा <i>mātr-ā</i>	धातृणा ञ्त्रा <i>dhātṛ-ṇ-ā, °tr-ā</i>	
D.	दात्रे <i>dātr-é</i>	पित्रे <i>pitṛ-é</i>	मात्रे <i>mātr-é</i>	{ etc. like द्द्री, (188) or in weakest cases like <i>dātṛ</i>, m.	
Ab. G.	दातुर् <i>dātúr</i> (for <i>ur-s</i> ?)	पितुर् <i>pitúr</i>	मातुर् <i>matúr</i>		
L.	दातरि <i>dātār-i</i>	पितरि <i>pitār-i</i>	मातरि <i>mātār-i</i>		
V.	दातृ <i>dātār</i>	पितृ <i>pitār</i>	मातृ <i>mātār</i>		
Du.:					
N. V. A.	दातारौ <i>dātār-āu</i>	पितारौ <i>pitār-āu</i>	मातारौ <i>mātār-āu</i>	धातृणी <i>dhātṛ-ṇ-i</i> , etc.	
I. D. Ab.	दातृभ्याम् <i>dātṛ-bhyām</i>	पितृभ्याम् <i>pitṛ-bhyām</i>	मातृभ्याम् <i>mātṛ-bhyām</i>		
G. L.	दात्रोस् <i>dātr-ós</i>	पित्रोस् <i>pitṛ-ós</i>	मात्रोस् <i>mātr-ós</i>		

Plur. :	m.	n.	m.	n.
N.	दातारस् <i>dātār-as</i>	पितरस् <i>pitār-as</i>	मातरस् <i>mātār-as</i>	धातश्चि <i>dhātī-ṅ-i, etc.</i>
A.	दातृन् <i>dātī-ṅ</i>	पितृन् <i>pitī-ṅ</i>	मातृन् <i>mātī-ṅ</i>	
I.	दातृभिस् <i>dātī-bhis</i>	पितृभिस् <i>pitī-bhis</i>	मातृभिस् <i>mātī-bhis</i>	
D. Ab.	दातृभ्यस् <i>dātī-bhyas</i>	पितृभ्यस् <i>pitī-bhyas</i>	मातृभ्यस् <i>mātī-bhyas</i>	
G.	दातृणाम् <i>dātī-ṅ-ām (96)</i>	पितृणाम् <i>pitī-ṅ-ām</i>	मातृणाम् <i>mātī-ṅ-ām</i>	
L.	दातृषु <i>dātī-ṅu</i>	पितृषु <i>pitī-ṅu</i>	मातृषु <i>mātī-ṅu</i>	

Note.—Simple adjectives do not occur, but the substantives may agree in gender with the noun they appositively qualify. The fem. is then, as in compounds, formed by adding *ī* to the weak masc. stem (*dātī-ṅ*).

Irregular inflection :—

123. *nār*, m., 'man' is inflected like *pitār*, except that G. pl. has short or long *r* :—*nā, nār-am, nr-ā, nr-ē, nūr*, etc.—Fem. is irreg. *nārī*.

124. *kroṣṭār*, m., 'jackal' borrows its middle cases from *krōṣṭu* (152).

(2) Derivative Stems in **an**, **man**, **van** :—

125. The simple stems are usually masc. or neut. substantives (those in *van* also adjectives); in composition they are frequently used as transf. adjectives. They lengthen in strong cases the vowel of the ending; and drop their *n* when in inflection it would become final (except gen'y in V.) and before a consonant (cf. 118). In the weakest cases, though not necessarily before *ī*, the vowel *a* is lost unless *man*, *van* be preceded by a consonant.—About the accent cf. 96.

There thus arise three somewhat vacillating stems in *ān*, *a*, and (*a*)*n*.

126. Adjectives in *van* have a special fem. stem in *varī*, formed from the root (*jīt-van*, f. *jīt-varī*).

127. Compound adjectives may be inflected alike in masc. and fem., but generally they form a special fem. in *ī* (94. note 2) or in *ā* (cf. note).

Note.—Compounds often lose the final *n*, being then transferred to the *a*-decl'n (or, if fem., *ā*-decl'n).

128. *Examples* :—राजन् *rāj-an*, m., 'king'; नामन् *nā-man*, n., 'name'; आत्मन् *āt-mán*, m., 'soul'; जित्वन् *jít-van*, m. n. (f. 126), 'conquering'.

	Sing. .	m.	n.	m.	m.	n.
N.	राजा <i>rājā</i>	नाम <i>nāma</i>	आत्मा <i>ātma</i>	जित्वा <i>jítvā</i>	जित्वा <i>jítva</i>	जित्वा <i>jítva</i>
A.	राजानम् <i>rājān-am</i>	नाम <i>nāma</i>	आत्मानम् <i>ātmān-am</i>	जित्वानम् <i>jítvān-am</i>	जित्वा <i>jítva</i>	जित्वा <i>jítva</i>
I.	राज्ञा <i>rājñ-ā</i> (ñ : 64)	नाम्ना <i>nāmn-ā</i>	आत्मना <i>ātmān-a</i>	जित्वाना <i>jítvān-ā</i>		
D.	राज्ञे <i>rājñ-e</i>	नाम्ने <i>nāmn-ne</i>	आत्मने <i>ātmān-e</i>	जित्वाने <i>jítvān-e</i>		
Ab. G.	राज्ञस् <i>rājñ-as</i>	नाम्नस् <i>nāmn-as</i>	आत्मनस् <i>ātmān-as</i>	जित्वानस् <i>jítvān-as</i>		
L.	राज्ञि ऽजनि <i>rājñ-i, °jan-i</i>	नाम्नि ऽमनि <i>nāmn-i, °man-i</i>	आत्मनि <i>ātmān-i</i>	जित्वानि <i>jítvān-i</i>		
V.	राजन् <i>rājan</i>	नाम(न्) <i>nāma(n)</i>	आत्मन् <i>ātman</i>	जित्वन् <i>jítvan</i>	जित्व(न्) <i>jítvu(n)</i>	
Du. :						
N. V. A.	राजानौ <i>rājān-āu</i>	नाम्नी, ऽमनी <i>nāmn-ī, °manī</i>	आत्मानौ <i>ātmān-āu</i>	जित्वानौ <i>jítvān-āu</i>	जित्वानौ <i>jítvan-ī</i>	जित्वानौ <i>jítvan-ī</i>
I. D. Ab.	राजभ्याम् <i>rāja-bhyām</i>	नामभ्याम् <i>nāma-bhyām</i>	आत्मभ्याम् <i>ātmā-bhyām</i>	जित्वभ्याम् <i>jítva-bhyām</i>		
G. L.	राज्ञोस् <i>rājñ-os</i>	नाम्नोस् <i>nāmn-os</i>	आत्मनोस् <i>ātmān-os</i>	जित्वानोस् <i>jítvan-os</i>		

Plu..

N. V.	राजानस् <i>rājān-as</i>	नामानि <i>nāmān-i</i>	आत्मानस् <i>ātmān-as</i>	जित्वानस् <i>jītvān-as</i>	जिबानि <i>jībān-i</i>
A.	राज्ञस् <i>rājñ-as</i>	नामानि <i>nāmān-i</i>	आत्मनस् <i>ātmān-as</i>	जित्वनस् <i>jītvān-as</i>	जिबानि <i>jībān-i</i>
I.	राजभिस् <i>rājā-bhis</i>	नामभिस् <i>nāma-bhis</i>	आत्मभिस् <i>ātmā-bhis</i>	जित्वभिस् <i>jītvā-bhis</i>	
D. Ab.	राजभ्यस् <i>rājā-bhyas</i>	नामभ्यस् <i>nāma-bhyas</i>	आत्मभ्यस् <i>ātmā-bhyas</i>	जित्वभ्यस् <i>jītvā-bhyas</i>	
G.	राज्ञाम् <i>rājñ-ām</i>	नाम्नाम् <i>nāmn-ām</i>	आत्मनाम् <i>ātmān-ām</i>	जित्वनाम् <i>jītvān-ām</i>	
L.	राजसु <i>rājā-su</i>	नामसु <i>nāma-su</i>	आत्मसु <i>ātmā-su</i>	जित्वसु <i>jītvā-su</i>	

Fem. stem *जित्वरी jīt-varī*, inflected acc'g to 155.

Examples of compounds: *mahāsrājan*, m., 'great king' is inflected like *rājan*, and *mah(ā=ā) ātman*, trf. adj., 'high-minded,' in m. and n. like *jītvān*, its fem. stem being *mahātmanī* (or *mahātāmī*).

Irregular inflection :—

129. *maghātan* ('rich, generous' =), m., 'Indra,' *yūtan* 'young,' and *ṣṛān* (101. g), m., 'dog' are in the weakest cases by *samprasāraṇa* reduced to *maghōn*, *yūn*, *ṣṛn* (the accent unchangeable):—sing. N. *maghāvā* (*yūrā*, *ṣṛā*), A. *maghāvān-am* (etc.), I. *maghōn-ā* (*yūn-ā*, *ṣṛn-ā*), etc.—Fem. stems *maghōnī*, *yuvatī* or *yūnī*, *ṣṛnī*.

Note.—Besides *maghāvan*, there is also a stem *maghāvant* (cf. 136).

130. Defective nouns inflected with the aid of kindred stems :—

a. *āhan*, u., 'day' borrows its middle cases from *āhas* (secondary form of the probably earlier *āhar*):—sing. N. *āhas*, I. *āhn-ā*, etc.; pl. I. *āho-bhis*, D. Ab. *āho-bhyas*, etc.

Note.—As prior member in composition either *āhar* or *āho* (of *āhas*?), and as final member either *āhaḥ*, *āhan*, *āha*, or *āhna* is used.

b. *pānthan*, m., 'path' forms its middle cases from *pañthī*, and its weakest from *pāth* (movable accent). N. V. sing. are irregularly *pānthā-s*. Thus :—sing.

N. V. *pánthā-s*, A. *pánthān-am*, I. *path-ā*, D. *path-é*, Ab.-G. *path-ás*, L. *path-i*; du N. V. A. *pánthān-āu*, I. D. Ab. *pathí-bhyām*, G. L. *path-ós*; pl. N. V. *pánthān-as*, A. *path-ás*, I. *pathí-bhis*, D. Ab. *pathí-bhyas*, G. *path-ān*, L. *pathí-ṣu*.

Note.—Generally the stem is given as *pathin*, but no *n* ever occurs.

c. *akṣán*, n., 'eye,' *asthán*, u., 'bone,' *dadhán*, u., 'curdled milk,' *sakthán*, u., 'thigh' form only the weakest cases, except N. V. A. du. Other cases are formed from *ákṣi* etc., of the same gender and meaning, see 152.

d. The neut. stems *asán* 'blood,' *āsán* 'mouth,' *udán* 'water,' *doṣán* 'arm,' *yakán* 'liver,' *yūṣán* 'broth,' *ṣakán* 'dirt,' form the N. V. A. throughout from *ástrj*, *āsya*, *údaka*, *dós*, *yákr̥t*, *yūṣa*, *cákr̥t* (which are fully inflected).

(3) *Derivative Stems in īyañs* (seldom *yañs*) :—

131. These stems are all comparatives (cf. 160. a) inflected in the masc. and neut. and developing for the fem. a special stem in *ī* (94. note 2). They have two forms: strong in (*ī*)*yáns* and weak in (*ī*)*yas*.

132. *Examples* :—*महीयन्* *máh-īyañs*, m. n. (f. 131) 'greater'; *श्रेयन्* *ṣré-yañs*, m. n., 'better'.

	Sing. :	m.	u.	m.	u.
N.	<i>महीयान्</i> <i>máhī-yān</i> (35)	<i>महीयस्</i> <i>máhīyas</i>	<i>श्रेयान्</i> <i>ṣréyān</i>	<i>श्रेयस्</i> <i>ṣréyas</i>	
A.	<i>महीयांसम्</i> <i>máhīyāñs-am</i>	<i>महीयस्</i> <i>máhīyas</i>	<i>श्रेयांसम्</i> <i>ṣréyāñs-am</i>	<i>श्रेयस्</i> <i>ṣréyas</i>	
I.	<i>महीयसा</i> <i>máhīyas-ā</i>		<i>श्रेयसा</i> <i>ṣréyas-ā</i>		
D.	<i>महीयसे</i> <i>máhīyas-e</i>		<i>श्रेयसे</i> <i>ṣréyas-e</i>		
Ab. G.	<i>महीयसस्</i> <i>máhīyas-as</i>		<i>श्रेयसस्</i> <i>ṣréyas-as</i>		
L.	<i>महीयसि</i> <i>máhīyas-i</i>		<i>श्रेयसि</i> <i>ṣréyas-i</i>		
V.	<i>महीयन्</i> <i>máhīyan</i>	<i>महीयस्</i> <i>máhīyas</i>	<i>श्रेयन्</i> <i>ṣréyan</i>	<i>श्रेयस्</i> <i>ṣréyas</i>	

	Du. :	m.	u.	m.	u.
N. A. V.	महीयांसौ	महीयसी	श्रेयांसौ	श्रेयसी	
	māhīyāns-āu	māhīyas-ī	ṣrēyāns-āu	ṣrēyas-ī	
I. D. Ab.	महीयोभ्याम्	महीयोभ्याम्	श्रेयोभ्याम्	श्रेयोभ्याम्	
	māhīyo-bhyām (o : 57)		ṣrēyo-bhyām		
G. L.	महीयसोम्	महीयसोम्	श्रेयसोम्	श्रेयसोम्	
	māhīyas-os		ṣrēyas-os		
Plu :					
N. V.	महीयांसस्	महीयांसि	श्रेयांसस्	श्रेयांसि	
	māhīyāns-as	māhīyāns-i	ṣrēyāns-as	ṣrēyāns-i	
A.	महीयसस्	महीयांसि	श्रेयसस्	श्रेयांसि	
	māhīyas-as	māhīyāns-i	ṣrēyas-as	ṣrēyāns-i	
I.	महीयोभिस्	महीयोभिस्	श्रेयोभिस्	श्रेयोभिस्	
	māhīyo-bhis		ṣrēyo-bhis		
D. A.	महीयोभ्यस्	महीयोभ्यस्	श्रेयोभ्यस्	श्रेयोभ्यस्	
	māhīyo-bhyas		ṣrēyo-bhyas		
G.	महीयसाम्	महीयसाम्	श्रेयसाम्	श्रेयसाम्	
	māhīyas-ām		ṣrēyas-ām		
L.	महीयःसु	महीयःसु	श्रेयःसु	श्रेयःसु	
	māhīyaḥ-su (h : 57)		ṣrēyaḥ-su		

Fem. stems : महीयसी *māhīyas-ī*, श्रेयसी *ṣrēyas-ī*, inflected acc'g to 155.

(4) *Derivative Stems in ant (at), mant, vant* :—

133. These stems are all adjectives : those in *a(n)t* with few exceptions pres. or fut. participles (292), those in *mant* or *vant* possessives. They are inflected in the masc. and neut., developing for the fem. a special stem in *ī* (135) ; and they have all—those in *at* excepted—two forms : strong in *ant* and weak in *at*. But adj. in *mant*, *vant* also lengthen in N. sing. masc. the *a* of the ending. Oxytone stems in *ánt* (not in *mánt*, *vánt*) shift the accent acc'g to 96.

134. Participles in *at* (chiefly from redupl. verbs) are inflected throughout with unchanged stem and accent, or optionally in N. V. A. pl. neut. with strong form.

135. For the fem. a special stem in *ī* (94. note 2) is formed; but participles made from verbal stems in *a* (208: vi, vii, viii; 322, 327) form irregularly both fem. and N. V. A. du. neut. from a strong stem (*ant-ī*), though only optionally when that *a* has the accent.

136. *Examples* :—partic. भवन् *bhāv-ant* (cf. 138), m. n. (f. 135), 'being', भविष्यन् *bhaviṣy-ánt*, m. n., 'about to be'; ददत् *dād-at* (from the redupl. root *da-dū*), m. n., 'giving';—adj. in *vant* भगवन् *bhāga-vant*, m. n., 'rich, blessed'; adj. in *mant* inflected like those in *vant*.

	Sing.	m. n.	m. n.	m. n.	m. n.
N.	{	m. भवन् <i>bhāvan</i> (35)	भविष्यन् <i>bhaviṣyān</i>	ददत् <i>dādat</i>	भगवान् <i>bhāgarān</i>
		n. भवत् <i>bhāvat</i>	भविष्यत् <i>bhaviṣyāt</i>		भगवत् <i>bhāgarat</i>
A.	{	m. भवन्तम् <i>bhāvant-am</i>	भविष्यन्तम् <i>bhaviṣyānt-am</i>	ददन्तम् <i>dādat-am</i>	भगवन्तम् <i>bhāgarav-ant-am</i>
		n. भवत <i>bhāvat</i>	भविष्यत <i>bhaviṣyāt</i>	ददत <i>dādat</i>	भगवत <i>bhāgarat</i>
I.		भवता <i>bhārat-ā</i>	भविष्यता <i>bhaviṣyāt-ā</i>	ददता <i>dādat-ā</i>	भगवता <i>bhāgarat-ā</i>
D.		भवते <i>bhārat-e</i>	भविष्यते <i>bhaviṣyāt-é</i>	ददते <i>dārat-e</i>	भगवते <i>bhāgarat-e</i>
Ab. G.		भवतस् <i>bhāvat-as</i>	भविष्यतस् <i>bhaviṣyāt-ās</i>	ददतस् <i>dādat-as</i>	भगवतस् <i>bhāgarvat-as</i>
L.		भवति <i>bhārat-i</i>	भविष्यति <i>bhaviṣyāt-i</i>	ददति <i>dādat-i</i>	भगवति <i>bhāgarat-i</i>
V.	{	m. भवन् <i>bhāvan</i>	भविष्यन् <i>bhaviṣyān</i>	ददत् <i>dādat</i>	भगवन् <i>bhāgaran</i>
		n. भवत् <i>bhāvat</i>	भविष्यत् <i>bhaviṣyāt</i>		भगवत् <i>bhāgarat</i>

Du.	m. n.	m. n.	m. n.	m. n.
N. V. A.	m. भवन्तौ <i>bhāvant-āu</i>	भविष्यन्तौ <i>bhaviṣyānt-āu</i>	ददन्तौ <i>dādat-āu</i>	भगवन्तौ <i>bhāgarant-āu</i>
	n. भवन्ती (135) <i>bhāvant-ī</i>	भविष्यन्ती ०यति <i>bhaviṣyānt-ī, °yati</i>	ददन्ती <i>dādat-ī</i>	भगवन्ती <i>bhāgarat-ī</i>
I. D. Ab.	भवद्भ्याम् <i>bhārad-bhyām</i>	भविष्यद्भ्याम् <i>bhaviṣyād-bhyām</i>	ददद्भ्याम् <i>dādad-bhyām</i>	भगवद्भ्याम् <i>bhāgavad-bhyām</i>
G. L.	भवतोस् <i>bhārat-os</i>	भविष्यतोस् <i>bhaviṣyat-ós</i>	ददतोस् <i>dādat-os</i>	भगवतोस् <i>bhāgarat-os</i>
Plu. .				
N. V.	m. भवन्तस् <i>bhāvant-as</i>	भविष्यन्तस् <i>bhaviṣyānt-as</i>	ददन्तस् <i>dādat-as</i>	भगवन्तस् <i>bhājarant-as</i>
	n. भवन्ति <i>bhāvant-i</i>	भविष्यन्ति <i>bhaviṣyānt-i</i>	ददन्ति ०ति <i>dādat-i, °ati</i>	भगवन्ति <i>bhāgavant-i</i>
A.	m. भवतस् <i>bhāvat-as</i>	भविष्यतस् <i>bhaviṣyat-ás</i>	ददतस् <i>dādat-as</i>	भगवतस् <i>bhāgavat-as</i>
	n. भवन्ति <i>bhāvant-i</i>	भविष्यन्ति <i>bhaviṣyānt-i</i>	ददन्ति ०ति <i>dādat-i, °ati</i>	भगवन्ति <i>bhāgarant-i</i>
I.	भवद्भिस् <i>bhārad-bhis</i>	भविष्यद्भिस् <i>bhaviṣyād-bhis</i>	ददद्भिस् <i>dādad-bhis</i>	भगवद्भिस् <i>bhāgarad-bhis</i>
D. Ab.	भवद्भ्यस् <i>bhārad-bhyas</i>	भविष्यद्भ्यस् <i>bhaviṣyād-bhyas</i>	ददद्भ्यस् <i>dādad-bhyas</i>	भगवद्भ्यस् <i>bhāgavad-bhyas</i>
G.	भवताम् <i>bhāvat-ām</i>	भविष्यताम् <i>bhaviṣyat-ām</i>	ददताम् <i>dādat-ām</i>	भगवताम् <i>bhāgavat-ām</i>
L.	भवत्सु <i>bhārat-su</i>	भविष्यत्सु <i>bhaviṣyāt-su</i>	ददत्सु <i>dādat-su</i>	भगवत्सु <i>bhāgarat-su</i>

Fem. stems भवन्ती *bhāvant-ī*, ददन्ती *dādat-ī*, etc., inflected acc'g to 155.

137. The stems *mahánt* 'great', *ṛrhánt* (or *brhánt*) 'great', and *jágat*, n., 'world' being orig'ly participles, are inflected as such, except that *mahánt* in all strong cases lengthens its á (N. *mahán*, A. *mahántam*, I. *mahatā*, etc.). The neut. *jágat* (though derived from a redupl. form of *gam* 'go') is in N. V. A. pl. *jáganti*. The fem. forms are *mahatī*, *ṛrhatī*, *jágatī*.

138. *bháva-vant*, respectful term of address (= 'your honor'), being a different word from the participle *bháv-ant* above, is probably a contraction of *bháva-vant*, and is inflected like it (see above). But, besides the regular Voc., an irregular, *bhós* (contracted from an older form *bhávas*), is also used as a kind of voc. interjection. Thus:—N. *bhávān*, A. *bhávantam*, T. *bhávātā*, etc. Fem. stem *bhávātī*.

139. *árvant*, m., 'steed' has the N. sing. *árvā* (fr. *árran*).

(5) *Derivative Stems in (i)-váns* :—

140. These stems are all perf. participles inflected in the masc. and neut., and developing for the fem. a special stem in *ī* (94. note 2). They have three forms: a strong in *váns*, a middle in *vát*, and the weakest in *ús* (cf. 95. a), before which the union-vowel *i*, if it occurs, is lost. The accent is always upon the stem-final.

141. *Examples* :—तस्थिवंस् *tasth-i-váns*, m. n. (fem. 140), 'having stood'; विद्वंस् *vid-váns* (irreg. perf. formation with pres. meaning: 247) 'knowing, wise'.

	Sing. :	m.	n.	m.	n.
N.	तस्थिवान् <i>tasthivān</i> (35)	तस्थिवत् <i>tasthivát</i>		विद्वान् <i>vidvān</i>	विद्वत् <i>vidvát</i>
A.	तस्थिवांसम् <i>tasthivāns-am</i>	तास्थिवत् <i>tasthivát</i>		विद्वांसम् <i>vidvāns-am</i>	विद्वत् <i>vidvát</i>
I.	तस्थुषा <i>tasthūṣ-ā</i>			विदुषा <i>vidūṣ-ā</i>	

D.	तस्थुषे <i>tasthúṣ-ā</i>	विदुषे <i>vidúṣ-ā</i>		
Ab. G.	तस्थुषस् <i>tasthúṣ-as</i>	विदुषस् <i>vidúṣ-as</i>		
L.	तस्थुषि <i>tasthúṣ-i</i>	विदुषि <i>vidúṣ-i</i>		
V.	तस्थिवन् <i>tásthivan</i>	तस्थिवत् <i>tásthivat</i>	विद्वन् <i>vidvan</i>	विद्वत् <i>vidvat</i>
Du.:				
N. V. A.	तस्थिवांसौ <i>tasthivāns-āu</i>	तस्थुषी <i>tasthúṣ-ī</i>	विद्वांसौ <i>vidvāns-āu</i>	विदुषी <i>vidúṣ-ī</i>
I. D. Ab.	तस्थिवद्भ्याम् <i>tasthivád-bhyām</i>		विद्वद्भ्याम् <i>vidvád-bhyām</i>	
G. L.	तस्थुषोस् <i>tasthúṣ-os</i>		विदुषोस् <i>vidúṣ-os</i>	
Plu.:				
N. V.	तस्थिवांसस् <i>tasthivāns-as</i>	तस्थिवांसि <i>tasthivāns-i</i>	विद्वांसस् <i>vidvāns-as</i>	विद्वांसि <i>vidvāns-i</i>
A.	तस्थुषस् <i>tasthúṣ-as</i>	तस्थिवांसि <i>tasthivāns-i</i>	विदुषस् <i>vidúṣ-as</i>	विद्वांसि <i>vidvāns-i</i>
I.	तस्थिवद्भिस् <i>tasthivád-bhis</i>		विद्वद्भिस् <i>vidvád-bhis</i>	
D. Ab.	तस्थिवद्भिस् <i>tasthivád-bhis</i>		विद्वद्भिस् <i>vidvád-bhis</i>	
G.	तस्थुषाम् <i>tasthúṣ-ām</i>		विदुषाम् <i>vidúṣ-ām</i>	
L.	तस्थिवत्सु <i>tasthivát-su</i>		विद्वत्सु <i>vidvát-su</i>	

Fem. stems तस्थुषी *tasthúṣī*, विदुषी *vidúṣī*, inflected acc'g to 155.

Second Declension.

142. To the second declension belong all derivative vowel-stems whether used singly or as final members in a compound, and also compounds which by a special change (81. b) come to end in a vowel.

143. INFLECTIONAL ENDINGS.—The inflectional endings of all vowel-stems, save neuters in *i* and *u* (which, however, have their own peculiarities) differ more or less from those of the consonant-stems; and they are not even accordant as between different vowel-groups. Some of the endings are only euphonic (by coalescence) or apparently (by insertion of *n*, *y*) altered from those already described; but there are also two or three mutilated and some fifteen entirely new endings. These, in part only arbitrarily separated from the stem, are given below for each group of stems within which there is a conformity of inflection.

		N.	A.	I.	D.	AB.	G.	L.
		sing. du.	sing. pl.	sing. pl.	sing.	sing.	sing.	sing.
<i>i, u</i> -stems	m.:	<u> </u>	<u> </u> <i>n</i>	<u> </u>	<u> </u>	<u> </u>	<u> </u> <i>s</i>	<u> </u> <i>āu</i>
	f.:	<i>ī, ū</i>	<i>m</i>				<i>s</i> (<i>ās</i>)	<i>āu</i> (<i>ām</i>)
<i>ā, ī, ū</i> -st.	f.:	<i>e</i> (<i>ā</i> -st.)	<i>m s</i>		<i>āi</i>		<i>ās</i>	<i>ām</i>
<i>a</i> -stems	m.:		<i>n</i>					
	n.:	<i>m</i>	<i>m</i>	<i>ena āis</i>	<i>aya</i>	<i>at</i>	<i>sya</i>	

The V. is the bare stem, though always, except for *a*-stems, modified; and *a*, *u*-stems have no ending in N. s.

144. COMBINATION OF STEM AND ENDINGS.—Aside from usual laws of combina-

tion, the following rules are to be observed. The nasal *n* is inserted before *ān* in G. pl. of all stems, before *i* in N. V. A. pl. of all neut. stems, before any vowel-ending in neut. *i* or *u*-stems, and before *ā* (L. sing.) in masc. or fem. *i* and *u*-stems. A short stem-final is lengthened in A. and G. pl. of all stems, and, besides in N. V. pl. of neut.-stems (91), and it appears gunated (*e*, *o* or dissolved *ay*, *av*) in D., Ab.-G. sing., and N. pl. of masc. and fem. stems.

145. *The accent remains unchanged, unless a final accented vowel be resolved into a semivowel, when it is shifted to the ending, being then in strong cases changed to svarita.* Oxytone *i* and *u*-stems are also allowed to shift the accent to *ām* in G. pl.

146. With regard to the uniform declension of certain groups and of the increasing irregularity of the endings as compared with those of the first declension, the derived vowel-stems are here treated in the following order :

Subst.	{	A. Derivative vowel-stems in <i>i</i> , <i>u</i> (148)	{	Simple
or	{	B. „ „ „ <i>ā</i> , <i>ī</i> , <i>ū</i> (155)	{	or
Adj.	{	C. „ „ „ <i>a</i> (159)	{	compound.

These groups might as well be termed declensions, but it is more convenient to keep them together as forming one division *vis-à-vis* the large one already described.

A. Derivative Stems in i, u (suff. i, u ; ti, tu, etc.) :

147. These common stems are mostly masc., fem., or neut. substantives ; but some of them (esp'ly those in *u*) are also adjectives. Each class is inflected in perfect accordance with the other, but stems of different genders are treated differently, as described above 143-4. About the accent, cf. 145.

148. *Examples :—कवि kav-i, m., 'poet' ; मति ma-ti, f., 'thought, purpose' ; वारि vār-i, n., 'water' ; तनु tán-tu, m., 'thread' ; धेनु dhe-nú, f. 'cow' ; मधु mādhu, n., 'honey, meed'.*

	m.	f.	n.	m.	f.	n.
Sing.						
N.	कविस् <i>karī-s</i>	मतिस् <i>matī-s</i>	वारि <i>rāri</i>	तन्तुस् <i>tāntu-s</i>	धेनुस् <i>dhenū-s</i>	मधु <i>mādhu</i>
A.	कविम् <i>karī-m</i>	मतिम् <i>matī-m</i>	वारि <i>rāri</i>	तन्तुम् <i>tāntu-m</i>	धेनुम् <i>dhenū-m</i>	मधु <i>mādhu</i>
I.	कविना <i>karī-n-ā</i>	मत्या <i>maty-ā</i>	वारिणा <i>rāri-n-ā</i>	तन्तुना <i>tāntu-n-ā</i>	धेन्वा <i>dhenv-ā</i>	मधुना <i>mādhu-n-ā</i>
D.	कवये <i>karāy-e</i>	मतये ०त्यै <i>matāy-e, °ty-āi</i>	वारिणे <i>rāri-n-e</i>	तन्तवे <i>tāntav-e</i>	धेनवै ०न्वै <i>dhenāv-e, °nv-āi</i>	मधुने <i>mādhu-n-e</i>
Ab. (i).	कवेस् <i>karé-s</i>	मतेस् ०त्यास् <i>maté-s, °ty-ās</i>	वारिणस् <i>rāri-n-as</i>	तन्तोस् <i>tāntu-s</i>	धेनोस् ०न्वास् <i>dhenós-s, °nv-ās</i>	मधुनस् <i>mādhu-n-as</i>
L.	कवौ <i>karāu</i>	मतौ ०त्याम् <i>matāu, °ty-ām</i>	वारिणि <i>rāri-n-i</i>	तन्तौ <i>tāntāu</i>	धेनौ ०न्वाम् <i>dhenāu, °nv-ām</i>	मधुनि <i>mādhu-n-i</i>
V.	कवे <i>kāte</i>	मते <i>māte</i>	वारि ०रे <i>rāri, °re</i>	तन्तो <i>tānto</i>	धेनो <i>dhenō</i>	मधु ०धो <i>mādhu, °dho</i>
Du. :						
N. V. A.	कवी <i>karī</i>	मती <i>matī</i>	वारिणि <i>rāri-n-i</i>	तन्तु <i>tāntū</i>	धेनु <i>dhenū</i>	मधुनी <i>mādhu-n-i</i>
I. D. Ab.	कविभ्याम् <i>karī-bhyām</i>	मतिभ्याम् <i>matī-bhyām</i>	वारिभ्याम् <i>rāri-bhyām</i>	तन्तुभ्याम् <i>tāntu-bhyām</i>	धेनुभ्याम् <i>dhenū-bhyām</i>	मधुभ्याम् <i>mādhu-bhyām</i>
G. L.	कव्योस् <i>karv-ōs</i>	मत्योस् <i>maty-ōs</i>	वारिणोस् <i>vāri-n-ōs</i>	तन्त्वोस् <i>tāntv-ōs</i>	धेन्वोस् <i>dhenv-ōs</i>	मधुनोस् <i>mādhu-n-ōs</i>
Plur. :						
N.	कवयस् <i>karāy-as</i>	मतयस् <i>matāy-as</i>	वारिणि <i>rāri-n-i</i>	तन्त्वस् <i>tāntav-as</i>	धेनवस् <i>dhenāv-as</i>	मधूनि <i>mādhu-n-i</i>
A.	कवीन् <i>karī-n</i>	मतीन् <i>matī-s</i>	वारिणि <i>rāri-n-i</i>	तन्तून् <i>tāntū-n</i>	धेनून् <i>dhenū-s</i>	मधूनि <i>mādhu-n-i</i>
I.	कविभिस् <i>karī-bhis</i>	मतिभिस् <i>matī-bhis</i>	वारिभिस् <i>vāri-bhis</i>	तन्तुभिस् <i>tāntu-bhis</i>	धेनुभिस् <i>dhenū-bhis</i>	मधुभिस् <i>mādhu-bhis</i>
D. Ab.	कविभ्यस् <i>karī-bhyas</i>	मतिभ्यस् <i>matī-bhyas</i>	वारिभ्यस् <i>rāri-bhyas</i>	तन्तुभ्यस् <i>tāntu-bhyas</i>	धेनुभ्यस् <i>dhenū-bhyas</i>	मधुभ्यस् <i>mādhu-bhyas</i>
G.	कवीनाम् <i>(145) karī-n-ām</i>	मतीनाम् <i>matī-n-ām</i>	वारिणाम् <i>rāri-n-ām</i>	तन्तूनाम् <i>tāntū-n-ām</i>	धेनूनाम् <i>dhenū-n-ām</i>	मधूनाम् <i>mādhu-n-ām</i>
L.	कविषु <i>karī-ṣu</i>	मतिषु <i>matī-ṣu</i>	वारिषु <i>rāri-ṣu</i>	तन्तुषु <i>tāntu-ṣu</i>	धेनुषु <i>dhenū-ṣu</i>	मधुषु <i>mādhu-ṣu</i>

149. Adjectives are inflected exactly like substantives. But neut. may optionally be inflected like masc.; and stems in *u* sometimes form a special fem. by lengthening the final vowel, or by adding to it the suffix *ī* (m. *tan-ú* 'thin'; f. *tanú*, or *tanú*, or *tanv-ī*; m. *bahú* 'much': f. *bahú* or *bahv-ī*).—Thus शुचि *śúc-i*, m. f. n., 'clear'; तनु *tan-ú*, m. f. n., 'thin, slender':

	Sing.	m.	f.	n.	m.	f.	n.
N.	शुचिम्	शुचिम्	शुचि	तनुम्	तनुम्	तनु	
	<i>śúois</i>	<i>śúois</i>	<i>śúci</i>	<i>tanús</i>	<i>tanús</i> (149)	<i>tanú</i>	
A.	शुचिम्	शुचिम्	शुचि	तनुम्	तनुम्	तनु	
	<i>śúcim</i>	<i>śúcim</i>	<i>śúci</i>	<i>tanúm</i>	<i>tanúm</i>	<i>tanú</i>	
	etc.	etc.	etc. (or = m.)	etc.	etc.	etc.	

Irregular inflection :

150. *páti*, m., 'lord, husband' is inflected regularly in composition and usually in the sense of 'lord'; but when it is uncompound and means 'husband', it resolves its *i* into *y*, before all endings beginning with a vowel, except in G. pl., and forms G. sing. in *us*. Thus:—*pátis*, *pátim*, *pátyā* (reg. *pátinā*), *pátye* (reg. *pátaye*), *pátýus* (reg. *pátes*), *pátyāu* (reg. *pātāu*), *páte*: the rest regularly.

151. *sákhi*, m., 'friend' is in strong cases *sákhāy* (but N. sing. *sákhā*; in weak cases it is treated like *páti* 'husband', above. Thus:—*sákhā*, *sákhāyam*, *sákhya*, *sákhye*, *sákhys*, *sákhyaū*, *sákhe*; *sákhāyān*, *sákhībhyān*, *sákhys*; *sákhāyar*, *sákhīn*, *sákhībhis*, *sákhībhyas*, *sákhīnām*, *sákhīṣu*).

152. *ásvi*, *ásthi*, *dáthi*, *pathi*, and *kroṣṭu* exchange certain forms with kindred stems in *an* or *ar*, cf. 130 c., b; 124.

B. *Derivative Stems in ā, ī, ū* (suff. *ā*, *ī*, *ū*; *tā*, *varī*, etc.):

153. The simple stems are with few exceptions (cf. 156) fem. substantives and adjectives, the latter having a special masc. and neut. form, viz. *ā*-stems in *a*, *ī*-stems in *a*, *in*, *ant*, *rañs*, *īyañs*, etc., and *ū*-stems in *u* (each of them described in its proper place). As last members in transf. adj.-compounds, only stems in *ā* seem to occur.

154. All stems of this division are inflected in the main alike, except in N. sing. and du. (sing. -ā, -ī, -ū-s, du. *e*, *āu*, *ūu*). Other discrepancies are only euphonic, *ā* being before a vowel changed to *āy* (or in I. sing. and G. L. du. to *ay*, and *ī*, *ū* regularly to *y*, *v*). About the accent, cf. 145.

155. *Examples* :—subst. सेना *sēnā*, f. ‘army’; देवी *dev-ī*, f., ‘goddess’; वधू *vadh-ū*, f., ‘woman’;—adj. गता *ga-tā*, f. (m. n. 153), ‘gone’.

Sing. :	f.	f.	f.	f.
N.	सेना <i>sēnā</i>	देवी <i>devī</i>	वधूस् <i>vadhū-s</i>	गता <i>gatā</i>
A.	सेनाम् <i>sēnā-m</i>	देवीम् <i>devī-m</i>	वधूम् <i>vadhū-m</i>	गताम् <i>gatām</i>
I.	सेनया <i>sēna-y-ā</i>	देव्या <i>dery-ā</i>	वध्वा <i>vadhv-ā</i>	गतया <i>gatāyā</i>
D.	सेनायै <i>sēnā-y-āi</i>	देव्यै <i>dery-āi</i>	वध्वै <i>vadhv-āi</i>	गतायै <i>gatāyāi</i>
Ab. G.	सेनायास् <i>sēnā-y-ās</i>	देव्यास् <i>dery-ās</i>	वध्वास् <i>vadhv-ās</i>	गतायास् <i>gatāyās</i>
L.	सेनायाम् <i>sēnā-y-ām</i>	देव्याम् <i>dery-ām</i>	वध्वाम् <i>vadhv-ām</i>	गतायाम् <i>gatāyām</i>
V.	सेने <i>sēne</i>	देवि <i>dēvi</i>	वधु <i>vādhu</i>	गते <i>gāte</i>
Du. .				
N. V. A.	सेने <i>sēne</i> (fr. <i>sēnā-ī</i>)	देव्यौ <i>dery-āu</i>	वध्वौ <i>vadhv-āu</i>	गते <i>gātē</i>
I. D. A.	सेनाभ्याम् <i>sēnā-bhryām</i>	देवीभ्याम् <i>dervī-bhryām</i>	वधूभ्याम् <i>vadhū-bhryām</i>	गताभ्याम् <i>gatābhyām</i>
G. L.	सेनयोस् <i>sēna-y-ōs</i>	देव्योस् <i>dery-ōs</i>	वध्वोस् <i>vadhv-ōs</i>	गतयोस् <i>gatāyōs</i>

Plur.:	f.	f.	f.	f.
N.	सेनास् <i>sénās</i> (fr. <i>senā-as</i>)	देव्यस् <i>dery-ās</i>	वध्वस् <i>radhv-ās</i>	गतास् <i>gatās</i>
A.	सेनास् <i>sénā-s</i>	देवीस् <i>devī-s</i>	वधूस् <i>vadhū-s</i>	गतास् <i>gatās</i>
I.	सेनाभिस् <i>sénā-bhis</i>	देवीभिस् <i>devī-bhis</i>	वधूभिस् <i>radhū-bhis</i>	गताभिस् <i>gatābhis</i>
D. Ab.	सेनाभ्यस् <i>sénā-bhyas</i>	देवीभ्यस् <i>devī-bhyas</i>	वधूभ्यस् <i>radhū-bhyas</i>	गताभ्यस् <i>gatābhyas</i>
G.	सेनानाम् <i>sénā-n-ām</i>	देवीनाम् <i>devī-n-ām</i>	वधूनाम् <i>radhū-n-ām</i>	गतानाम् <i>gatānām</i>
L.	सेनासु <i>sénā-su</i>	देवीषु <i>devī-ṣu</i>	वधूषु <i>vadhū-ṣu</i>	गतासु <i>gatāsu</i>

Irregular inflection :

156. In the earlier language, several stems which have been gradually transferred to this mode of declension formed a separate group of stems inflected in the main like root-stems in *ā*, *i*, *ū*. A few masc. and fem. stems in *i* or *ū* (as *papī*, 'ruler, sun,' *nṛtū* 'dancer,' and others) are still said to be inflected like compound root-stems (109), except in A. sing. and du., which are formed as above, and in L. sing. of *i*-stems which terminates in *i* (instead of *y-i*). The fem. *lakṣmī*, goddess of fortune, *tantrī* 'lute,' and *tarī* 'boat' have (like all *ā*-stems) retained the older ending in N. sing. (*lakṣmī-s* etc.).

157. *strī*, f., 'woman' (probably a contracted form of **satri*: Kuhns Ztschr. xxv. 29) is inflected like a derivative stem, except that *i* before a vowel becomes *iy* (not *y*), that A. sing. and pl. may terminate resp. in *am* and *as*, and that the accent is shifted as in root-stems. Thus :—*strī*, *strīm* or *strīyam*, *strīyā*, *strīyāi*, *strīyās*, *strīyām*, *strī*; *strīyāu*, *strībhyām*, *strīyós*; *strīyas*, *strīs* or *strīyas*, *strībhis*, *strībhyās*, *strīṇām*, *strīṣu*.

C. Derivative Stems in *a* (suff. *a*, *ta*, *va*, *āna*, etc.):

158. These stems, by far the most common of all, are masc. and neut. substantives or adjectives, the latter forming a special fem. stem by changing *a* to *ā* (*gatā*, m. n., *°lā*, f., 'gone') or, less often, to *i* (*kalyāna*, m. n., *°nī*, f., 'beautiful').

Simple stems and compounds (of which many are transferred from consonant-stems: 81. b) are inflected alike, their inflectional endings (for which cf. 143) deviating most of any from those of the first declension, though they cannot, in general, be confidently separated from the stem.

159. *Examples*:—subst. अश्व *ác-va*, m., 'horse', फल *phál-a*, n., 'fruit';—adj. गत *ga-tá*, m. n. (f. 155), 'gone'.

	Sing.: m.	n.	m.	n.
N.	अश्वम् <i>ácvas</i>	फलम् <i>phálam</i>	गतम् <i>gatás</i>	गतम् <i>gatám</i>
A.	अश्वम् <i>ácram</i>	फलम् <i>phálam</i>	गतम् <i>gatám</i>	गतम् <i>gatám</i>
I.	अश्वेन <i>ácvena</i>	फलेन <i>phálena</i>	गतेन <i>gaténa</i>	
D.	अश्वाय <i>ácvaāya</i>	फलाय <i>phálāya</i>	गताय <i>gatāya</i>	
Ab.	अश्वात् <i>ácvat</i>	फलात् <i>phálāt</i>	गतात् <i>gatāt</i>	
G.	अश्वस्य <i>ácrasya</i>	फलस्य <i>phálasya</i>	गतस्य <i>gatásya</i>	
L.	अश्वे <i>ácve</i>	फले <i>phále</i>	गते <i>gaté</i>	
V.	अश्व <i>ácra</i>	फल <i>phála</i>	गत <i>gáta</i>	
Du.:				
N. V. A.	अश्वौ <i>ácraū</i>	फले <i>phále</i>	गतौ <i>gatāú</i>	गते <i>gaté</i>
I. D. Ab.	अश्वाभ्याम् <i>ácraābhyām</i>	फलाभ्याम् <i>phálābhyām</i>	गताभ्याम् <i>gatābhyām</i>	
G. L.	अश्वयोस् <i>ácraayos</i>	फलयोस् <i>phálayos</i>	गतयोस् <i>gatāayos</i>	

Plur. :	m.	n.	m.	n.
N. V.	अश्वास āçvās	फलानि phālāni	गतास् gatāḥ	गतानि gatāni
A.	अश्वान् āçtān	फलानि phālāni	गतान् gatān	गतानि gatāni
I.	अश्नैस् āçnāis	फलैस् phālāis	गतैस् gatāis	
D. Ab.	अश्नेभ्यस् āçvebhyaḥ	फलेभ्यस् phālebhyaḥ	गतेभ्यस् gatēbhyaḥ	
G.	अश्नानाम् āçnā-n-āna	फलानाम् phālānām	गतानाम् gatānām	
L.	अश्नेषु āçve-ṣu	फलेषु phāleṣu	गतेषु gatēṣu	

FORMATION OF STEMS OF COMPARISON.

This subject, though briefly noticed in the chapter on stem-formation, where it properly belongs, requires a special treatment since stems of comparison are, to a certain extent, freely formed from any adjective and therefore not always reported in dictionaries.

160. Stems of comparison are either *primary* or *secondary* (cf. 74).

a. PRIMARY STEMS OF COMPARISON. — These stems (of limited occurrence) are formed by adding to the root, which is accented and mostly gunated, the suffix *īyaṇis* (rarely *yaṇis*) for comparatives, and *iṣṭha* for superlatives. A positive stem is often formed from the same root, but when it is not, unrelated adjectives are substituted as vicarious positives.—Thus [vicar. posit. within brackets] :

Fr. the root	Posit.	Comp.	Sup.
<i>kṣip</i> 'hurl':	<i>kṣip-rá</i> 'swift'	<i>kṣép-īyaṅs</i>	<i>kṣép-iṣṭha</i>
<i>prath</i> 'extend':	<i>prth-ú</i> 'broad'	<i>práth īyaṅs</i>	<i>práth-iṣṭha</i>
<i>mah</i> 'elate':	<i>mah-ánt</i> 'great'	<i>máh-īyaṅs</i>	<i>máh-iṣṭha</i>
<i>var</i> 'enclose':	<i>ur-ú</i> 'broad'	<i>vár-īyaṅs</i>	<i>vár-iṣṭhu</i>
(<i>gur</i> 'lift'?):	<i>gur-ú</i> 'heavy'	<i>gár-īyaṅs</i>	<i>gár-iṣṭha</i>
in <i>bála</i> 'strength':	<i>balín</i> 'strong'	<i>bál-īyaṅs</i>	<i>bál-iṣṭha</i>
„ <i>ṣṛt</i> 'fortune':	<i>ṣṛi-mant</i> 'lovely'	} <i>ṣréyaṅs</i> 'better' <i>ṣréṣṭha</i> 'best'	
	or [<i>praṣásya</i> 'praiseworthy']		
„ <i>kand</i> 'girl':	[<i>ápā</i> 'small']	<i>kán-īyaṅs</i>	<i>kán-iṣṭha</i>
(<i>nah</i> 'bind'?):	[<i>antiká</i> 'near']	<i>néd-īyaṅs</i>	<i>néd-iṣṭha</i>

Note 1.—By an extension of this mode of formation, the suffixes *īyaṅs* and *iṣṭha* are sometimes used as vicarious secondary suffixes.

Note 2.—Rarely *yaṅs* and *tha* appear for *īyaṅs*, *iṣṭha*.

b. SECONDARY STEMS OF COMPARISON.—These stems, in general freely made from any positive (exceptionally even from a primary comp've or super've), are formed by adding to the weak primary stem which retains its accent, the suffix *tara* for comparatives and *tama* for superlatives. Thus:—

	Comp.	Sup.
From <i>śuci</i> 'clear':	<i>śuci-tara</i>	<i>śuci-tama</i>
„ <i>priyá</i> 'dear':	<i>priyá-tara</i>	<i>priyá-tama</i>
„ <i>sánt</i> 'good':	<i>sát-tara</i>	<i>sát-tama</i>
„ <i>dhanín</i> 'rich':	<i>dhaní-tara</i>	<i>dhaní-tama</i>
„ <i>ṣréṣṭha</i> 'best':		<i>ṣréṣṭha-tama</i>

Note 1.—The suffixes *tara*, *tama* are added also to pronominal roots (184), prepositions, and even nouns (*nár* 'man': *nṛtama* 'most excellent man'); and *tama* forms ordinal numbers.

Note 2.—For *tara*, *tama* sometimes occur *ra*, *ma* (*án-ta-ra* 'inner,' *para-má* 'foremost', etc.).

161. The declension of all these stems is already described.

FOURTH CHAPTER.

Formation and Inflection of Numerals.

I. FORMATION OF NUMERAL STEMS.

162. As in kindred tongues, the numbers 1-99 are expressed by ten simple numeral stems and by more or less transparent compounds or extensions of these. For 100 and its multiples by ten are used certain special (often clearly nominal) stems, which, however, from 10,000 on, differ with different authors; and intervening numbers are variously expressed by composition and syntactical combination of the preceding ones.

The numeral stems are, then, A. *Simple* or B. *Compound* :

A. *The simple stems* for 1-10 are of uncertain origin (prob'ly at first nouns, and perhaps not always simple), but they appear as root-stems (*drá*) or as primary (*náva*) or secondary (*nava-má*) derivatives. Other simple stems (100 etc.) are also of uncertain origin.

B. *The compound stems* (11-99 etc.) are either such whose final member is reduced to the form of a suffix (*pañcāṣat* 'fif-ty,' *ṣaṣ-ṭi* '60'), or such as can be divided into two or more parts, each preserving, in the main, its independent form (*náva-daṣa* 'nine-teen,' *drá-ṣaṣṭi* 'sixty-two'). The former comprise all the tens from 20 on.

163. *Accent*.—Of the first ten cardinals, *catúr*, *saptá*, *aṣṭá* (acc'g to the grammarians only *catúr*) accent the final. Compound cardinals denoting even tens (20, 30, etc.) accent the end-syllable, but others retain the accent of the prior member, changing, however, a prior *catúr* to *cátur*. Ordinals invariably accent the endings *má*, *iya*, and *thá* (save *saptá-tha*).

164. A report of the numerals, though properly belonging to the vocabulary, is, in accordance with the common practice, made below .

1. CARDINALS : *éka* 1, *dvá* 2, *trí* 3, *catúr* 4, *pañca* 5 (cf. 169. note), *ṣaṣ* 6,

saptá 7, *aṣṭá* 8, *náva* 9, *dāça* 10; — *ekā-daça* 11, *dvā-daça* 12, *trāyo-daça* 13, *cātur-daça* 14, *pañca-daça* 15, *ṣo-daça* 16, *saptá-daça* 17, *aṣṭá-daça* 18, *nāva-daça* 19; — *viñcati* 20, *eka-viñcati* 21, *dvā-viñcati* 22, etc. (as in 13 etc., except that *ṣo* is *ṣāḍ*); — *triñcāt* 30 etc. (like 21 etc., though, with usual euph. change before surd, *trāyas*, *cātus*, *ṣāṭ*); — *catrārīñcāt* 40 etc. (like 31 etc. with usual euph. comb'n, and, besides, with optional change of *dvī*, *trī*, *aṣṭ* to *dvā*, *trāya*, *aṣṭā*) — *pañcāñcāt* 50 etc. (like 41 etc.); — *ṣaṣṭī* 60 etc. (like 41 etc.); — *sapta-tī* 70 etc. (like 41 etc.); — *aṣṭī* 80 etc. (like 41 etc., but only *dvyañcīti* 82, *tryañcīti* 83); — *navatī* 90 etc. (like 41 etc.); — *catā* 100; *ekas-catā* 101, (*dvī*, *trī* etc.); *dvī-catā* (neut. or adj. with accented final) or *cati* (fem.) or *dvē cāte* (du.) 200 etc. — *sahasra* 1000; *ayūtr* 10,000; *lakṣā* 100,000; *prayūta* 1,000,000; *kōṭi* 10,000,000; *arbudā* 100,000,000.

Note 1. The adjectives *ūna* 'wanting, minus' and *adhika* 'more, plus' are sometimes used in composition to denote a subtraction or addition of the preceding member, or of 'one' if there is no preceding member:—(*eka*)*ūna*-*viñcati* '20-1' = '19' (cf. Lat. *undeviginti*); *try*-*ūna*-*ṣaṣṭī* '60-3' = '57'; *ek(a)*-*ādhikam catām* '100+1' = '101'.

Note 2.—Sometimes a lesser number determines as an adjective a larger one above 100; and higher numbers are occasionally expressed by multiplication:—*dvā-daçām catām* ('100 qualified by 12' =) 112; *nāva navatāyas* (pl.) 'nine nineties' = '90'.

II. ORDINALS: *prathamā* (for *pra-tama*) or *ādya* 1, *dṛtīya* 2, *trītya* 3, *catur-thā* or *tūr-ya* 4, *pañca-mā* 5 (cf. note), *ṣaṣ-ṭhā* 6, *sapta-mā* 7, etc. directly from the cardinals, 8-10 by the suffix *mā*, 11-19 simply by change of accent (*ekā-daçā* etc.); 20-1000 by the suffix *tamā* or oftener by abbreviating the cardinal stem so as to end in *çā* (20-59) or changing its final *tī* to *tā* (60-99): *viñcati-tamā* or *viñçā* 20, *ṣaṣṭi-tamā* or *ṣaṣṭā* (the briefer form rarely used in simple tens from 60 on), *çata-tamā* 100.

Note.—The ordinal stems for 5, 7-10 may possibly go back to the cardinal forms *pañcam* etc., which are demonstrably more primitive than *pañca* etc., though no certain trace of the final *m* remains in the language.

II. INFLECTION OF NUMERAL STEMS.

165. *The Cardinal Stems* for 1-19 are construed as adjectives, but only the first four distinguish different genders; remaining cardinals are mostly used as substantives (apposi-

tively or with a genitive), rarely as adjectives. The inflection is as follows :

166. *éka* 'one' is inflected in the sing. and pl. ('some') like *sárva*, 187. a. In the du. it does not occur. Its sing. use is occasionally that of an indef. article.

167. *dvá* 'two' is inflected in the du. only, and is regular : *dvāú* (f. n. *dvé*), *dvābhyām*, *dvāyos*.

168. *trī* 'three' and *catúr* 'four', both inflected in the pl., share certain peculiarities. In masc. and neut., indeed, they differ, *trī* being inflected like a derivative stem in *i* (G. irreg.), and *catúr* with the form *catvār* in its strong cases ; but they have the analogously formed fem. stems *tisṛ* and *cátasṛ*, which are inflected alike (cf. *ar*-stems), only with different accent in N. and A. Thus :—

Pl. :	m.	n.	f.	m.	n.	f.
N.	<i>trāyas</i>	<i>trīṇi</i>	<i>tisṛás</i>	<i>catvāras</i>	<i>catvāri</i>	<i>cátasras</i>
A.	<i>trīn</i>	<i>trīṇi</i>	<i>tisṛás</i>	<i>catúras</i>	<i>catvāri</i>	<i>cátasras</i>
I.	<i>tribhís</i>		<i>tisṛbhis</i>		<i>catúr̥his</i>	<i>catasṛ̥bhis</i>
D. Ab.	<i>tribhyás</i>		<i>tisṛbhyas</i>		<i>catúr̥bhyas</i>	<i>catasṛ̥bhyas</i>
G.	<i>trayāñām</i>		<i>tisṛñām</i>		<i>caturnām</i>	<i>catasṛñām</i>
L.	<i>triṣú</i>		<i>tisṛ̥ṣu</i>		<i>catúr̥ṣu</i>	<i>catasṛ̥ṣu</i>

169. *pāñca* etc. to *návadaça* ('5-19') are inflected without distinction of gender as plurals, save in N. A., where the bare stem is used (or optionally for '8' the dual-form *aṣṭāú*). All accent the ending *n-ām* (G.), *śás* alone every ending, and other stems, except before *n-ām*, their final vowel. Thus :—*pāñca*, *pañcābhis*, *pañcābhyas*, *pañcāñām*, *pañcāsu* ; *śát*, *śadbhis*, *śadbhyás*, *śaṇ-ṇ-ām* (49. c.) *śaṭ-sú*.

Note.—By false analogy with stems in *an*, the stems for 5, 7-19 are by native grammarians given as terminating in *n* (*pāñcan* etc.), but no such *n* occurs in any of their uses. (Cf. 164. note).

170. The stems for 20-99 are inflected in all numbers like fem. nouns.

171. *ṣatā* '100' and *sahasra* '1000' are inflected in all numbers as neut. (rarely as masc.) nouns.

172. *The ordinals* are all inflected as adjectives in *a*, forming a fem. in *ā* ('1-4', save *caturthā*) or *ī* (remaining stems).

173. Adverbial or substantive numerals are:—*a*. Multiplicative Adverbs: *sa-kṛt* 'once', *dvīs* 'twice', *trīs* 'thrice', *catūs* 'four times', *pañca-kṛtas* 'five times' etc., with *kṛtas* added to a cardinal; — *b*. Distributive Adverbs: *ekaśās* 'one by one', *dvīśās* 'two at the time', etc.; — *c*. Modal Adverbs: *ekadhiā* 'in one way', *dvīdhiā* 'in two ways or parts', etc.; — *d*. Collective Substantives: *dvayā* 'a pair', *trayā*, *tritaya* n., or *trayī* f. 'a triad', etc.

FIFTH CHAPTER.

Formation and Inflection of Pronouns.

174. STEM-FORMATION.—Unlike nouns, the pronouns are ultimately formed not from verbal but from pronominal roots. The stems are, as usual, either simple roots, or primitive and secondary derivatives, or compounds. But the actual relation between the various pronominal stems is often quite obscured; and for the convenience of practical treatment, the pronouns are here divided into two kinds: A. *Pronouns proper*, whose formative and inflectional endings materially differ from those of nouns, and B. *Pronominal Derivatives*, which are formed by usual nominal suffixes and mostly inflected like adjectives.

175. INFLECTION.—The personal pronouns and the demonstratives *idān* and *adās* are inflected quite irregularly with various stems. All other pronouns proper and a few derivatives are in a plurality of their cases declined like adjectives in *a*; for

the rest they share the following peculiarities: sing. N.-A. n. ends in *t* (exc. for *ká*, *śrá*), D. m. n. in *āi*, L. m. n. in *in*, and D. Ab. L. add before their endings *sm* (m. n.) or *sy* (f.); pl. N. m. ends in *e*, and G. in *s-ām* (before which *a* in m. and n. becomes *e*). Even *idám* and *adás* have most of these peculiarities. Other derivatives than those above are declined as adj. in *a*.

176. But aside from these pure pronouns, several nominal stems (viz. a few compounds whose prior member is a pron., some adj., and a couple of subst.) which are partly used in the way of pronouns or partly share their mode of inflection are usually arranged with them.

177. The various stems are, then, treated in the following order: A. *Pronouns proper*, B. *Pronominal Derivatives*, and C. *Pronominally used Nouns*.

A. PRONOUNS PROPER.

178. PERSONAL PRONOUNS.—Only the first and second persons have special stems (the third being expressed by the demonstr. pr. *tád*). Their inflectional forms, however, are not developed from one common stem, but in a large measure from various elements that are not always clearly traceable. As lexical stems are given for the first person मद् *mád* (sing.) and अस्मद् *asmád* (pl.), and for the second त्वद् *tvád* (sing.) and युष्मद् *yusmád* (pl.), these forms occurring (besides *mā*, *tvā*) in composition and derivation.

N.	अहम् <i>ahám</i>	त्वम् <i>tvám</i>
A.	माम् <i>mām</i> (मा <i>mā</i>)	त्वाम् <i>tvām</i> (त्वा <i>tvā</i>)
I.	मया <i>máyā</i>	त्वया <i>tváyā</i>
D.	मह्यम् <i>máhyam</i> (मे <i>me</i>)	तुभ्यम् <i>túbhyam</i> ते <i>te</i>
Ab.	मत् <i>mát</i>	त्वत् <i>tvát</i>
G.	मम <i>máma</i> (मे <i>me</i>)	तव <i>táva</i> ते <i>te</i>
L.	मयि <i>máyi</i>	त्वयि <i>tváyi</i>

Du.:

N. A.	आवाम् ārdm (A. नौ nāu)	युवाम् yurdm (A. वाम् rām)
I. D. Ab.	आवाभ्याम् ācābhyām (D. नौ nāu)	युवाभ्याम् yuvābhyām (D. वाम् rām)
G. I.	आवयोस् āvāyos (G. नौ nāu)	युवयोस् yurāyos (G. वाम् rām)
Plu.:		

N.	वयम् vayām	यूयम् yūyām
A.	अस्मान् asmān (नस् nas)	युष्मान् yuṣmān (वस् vas)
I.	अस्माभिस् asmābhis	युष्माभिस् yuṣmābhis
D.	अस्मभ्यम् asmābhyam (नस् nas)	युष्मभ्यम् yuṣmābhyam (वस् vas)
Ab.	अस्मत् asmāt	युष्मत् yuṣmāt
G.	अस्माकम् asmākam (नस् nas)	युष्माकम् yuṣmākam (वस् vas)
L.	अस्मासु asmāsu	युष्मासु yuṣmāsu

Note.—The briefer forms *mā*, *me*, etc. are enclitical.

179. REFLEXIVE AND EMPHATIC PRONOUNS.—The only reflexive pronoun is स्व *svá* 'own, self', used singly or more often in composition; but the noun आत्मन् *ātman* 'soul, self' (128) has come to be widely used in the sing. or in composition as a reflexive pronoun for all persons and numbers. As emphatic pronoun, the indeclinable स्वयम् *svayām* (fr. *svá*) 'self' is likewise used, singly or in composition, in connection with words of all persons and numbers.

Śvā is mostly inflected like *sárva* (187. a), exception'y as an adjective in a:—N. *śvās*, *svā*, *śvām*: etc.

180. POSSESSIVE PRONOUNS.—Mostly the possessive relation of pronouns is expressed simply by their genitive, or by their stem in composition (e.g. *māma putrás* 'my son', *tāsya putrás* 'his son', *asmat-putrás* 'our sons'); but sometimes स्व *svá* 'own', relating to all persons and numbers, and rarely special

derivatives in *īya* and *kā* (मदीय *mad-īya* etc.: cf. 184) are found used as possessives.

181. DEMONSTRATIVE PRONOUNS.—The demonstrative stems, like the personal, are not homogeneous throughout the entire inflection of each pronoun. The lexical stems are the neuters तद् *tád* एतद् *etád*, तद् *tyád*, इदम् *idám*, एनद् *enad*, अदस् *adás*—all meaning ‘this or that’, but *etád* denoting especially a nearer and *adás* a remoter object.

The forms *ta*, *eta*, *a*, *i*, *amu* also occur in deriv’n.

a. *tád* (*etád* and *tyád* inflected like it), *idam*, *adás*:

	Sing.	m. n.	f.		m. n.	f.		m. n.	f.
		m. सस् sás	सा		m. अयम् ayám	इयम् iyám		m. असौ asāú	असौ asāú
N.		n. तत् tát	सद् sá		n. इदम् idám			n. अदस् adás	
		m. तम् tám	तान्		m. इमम् imám	इमाम् imám		m. अमुम् amúm	अमम् amám
A.		n. तत् tát	तान् tān		n. इदम् idám			n. अदम् adám	
I.		तेन téna	तया táyā		अनेन anéna	अनया anáyā		अमुना amúnā	अमुया amúyā
D.		तस्मै tásmāi	तस्यै tásyāi		अस्मै asmāi	अस्यै asyāi		अमुस्मै amúsmāi	अमुस्यै amúsyāi
Ab.		तस्मात् tásmāt	तस्यास् tásyās		अस्मात् asmāt	अस्यास् asyās		अमुस्मात् amúsmāt	अमुस्यास् amúsyās
G.		तस्य tásya	तस्यास् tásyās		अस्य asyá	अस्यास् asyās		अमुस्य amúsyā	अमुस्यास् amúsyās
L.		तस्मिन् tásmín	तस्याम् tásyām		अस्मिन् asmín	अस्याम् asyām		अमुस्मिन् amúsmín	अमुस्याम् amúsyām

Du. :	m. n.	f.	m. n.	f.	m. n.	f.
N. A.	m. तौ tāu	ते té	m. इमौ imāu	इमे imé		अमू amū
	n. ते té	ते té	n. इमे imé	इमे imé		अमू amū
I. D. Ab.	ताभ्याम् tābhyām		आभ्याम् ābhyām		अमूभ्याम् amūbhyām	
G. L.	तयोस् tāyos		अनयोस् anāyos		अमूयोस् amūyos	
Plur. :						
N.	m. ते té	तास् tās	m. इमे imé	इमास् imās	m. अमी amī	अमस् amās
	n. तानि tāni	तास् tās	n. इमानि imāni	इमास् imās	n. अमूनि amūni	अमस् amās
A.	m. तान् tān	तास् tās	m. इमान् imān	इमास् imās	m. अमून् amūn	अमस् amās
	n. तानि tāni	तास् tās	n. इमानि imāni	इमास् imās	n. अमूनि amūni	अमस् amās
I.	तैस् tāis	ताभिस् tābhis	एभिस् ebhis	आभिस् ābhis	अमीभिस् amībhis	अमूभिस् amūbhis
D. Ab.	तेभ्यस् tēbhyas	ताभ्यस् tābhyas	एभ्यस् ebhyas	आभ्यस् ābhyas	अमीभ्यस् amībhyas	अमूभ्यस् amūbhyas
G.	तेषाम् tēṣām	तासाम् tāsām	एषाम् eṣām	आसाम् āsām	अमीषाम् amīṣām	अमूषाम् amūṣām
L.	तेषु tēṣu	तासु tāsū	एषु eṣū	आसु āsū	अमीषु amīṣu	अमूषु amūṣu

etād, *tyād* would be (with change of *t* to *s* in N. sing.):

N. e-śās (§ 63. c)	e-śā	e-tāt	syās	syā	tyāt
A. e-tām	e-tām	e-tāt etc.	tyām	tyām	tyāt etc.

Note 1.—About *sās*, *eṣās* in ext'l combination, cf. 59. note 1.

Note 2.—*tād* may be used with the 1st and 2nd pers. . sò 'hām 'this I'.

b. *enad* (unacc'd) occurs only in A. sing., du., pl., I. sing., and G.-L. du., being there inflected like *tád* (A. *enam*, *enām*, *enat*, etc.).

182. RELATIVE PRONOUN.—The lexical stem is **यद्** *yád* (but *ya* often occurs in deriv'n). It is inflected like *tád*, though without any change of the initial consonant.

Sing. :	m.	n.	f.
N.	यस् <i>yás</i>	यत् <i>yát</i>	या <i>yá</i>
A.	यम् <i>yám</i>	यत् <i>yát</i>	याम् <i>yám</i>
I.	येन <i>yéna</i> etc.		यया <i>yáyā</i> etc.

Note.—By repetition or in connection with *kím* (183), *yád* assumes an indefinite sense: *yó yas* or *yáh kás* 'whosoever'.

183. INTERROGATIVE PRONOUN.—The lexical stem is **किम्** *kím*; but *ká* is the basis of all forms save N.-A. sing. n. (*kím*), and is inflected like *tád*.

Sing. :	m.	n.	f.
N.	कस् <i>kás</i>	किम् <i>kím</i>	का <i>ká</i>
A.	कम् <i>kám</i>	किम् <i>kím</i>	काम् <i>kám</i>
I.	केन <i>kéna</i> etc.		कया <i>káyā</i> etc.

Note 1.—In deriv'n and comp'n, the forms *ka*, *ki*, *ku*, *ko*, *kad* also occur.

Note 2.—In combination with certain particles, esp'ly *cid*, *ca*, *canná*, *ápi*, *vā*, the interrog. pronoun, alone or preceded by *yad* (182. note), assumes an indefinite sense:—*kác* (*ká*, *kím*, etc. as usual) *cid*, or *kác* (*ká*, *kím*) *caná*, or *kó* (*ká*, *kím*) '*pi* 'any, any one, whosoever'. Exceptionally, the interrog. is used alone as an indef. pronoun.

Note 3.—The interrog. pronoun may be used in an exclamatory way; and in composition it likewise imparts the sense of something uncommon (chiefly something unnatural or contemptible, but also something excellent):—*kāś*, or *kūś*, or *kuśpuruṣa* 'a bad man, a monster'; *kośrida* 'very wise or experienced'.

B. PRONOMINAL DERIVATIVES.

184. Many derivatives are formed from pronominal roots or stems by common nominal suffixes. These derivatives are generally inflected like adjectives with the same endings; only the very common *anyá* 'other' and also stems in *tara* and *tama* are inflected like *tád* (N. *anyás*, *anyá*, *anyát*: etc.).

The most usual suffixes are:—*-iya*, added to pron. stems and forming possessives: *madīya* 'my', *asmadīya* 'our', *tvadīya* 'thy', *tadīya* 'his', etc.;—*-ka* added to the vṛddhied genit. form of pers. pronouns, and making possessives: *māmaká* 'my', *yāuśmāká* 'your', etc.;—*tara*, *tama* forming comparat. and superlat. stems: *katará* 'which (of two)', *katamá* 'which (of several)', *anyutará* 'either', etc.;—*-ti* forming *tāti* 'so many', *yāti* 'as many as', *kūti* 'how many';—*-ya* forming *anyá* 'other';—*-yant* forming *īyant* 'such, so much', *kīyant* 'how much?';—*-vant* forming from the lengthened root-form *tācant*, *etāvant* 'such, so much, tantus' and *yāvānt* 'such, as much, quantus'.

C. PRONOMINALLY USED NOUNS.

185. PRONOMINAL COMPOUNDS.—By combining with a lengthened pronominal root the radical stem *dṛṣ* 'appearance' or the kindred derivatives *dṛṣa* and (rarely) *dṛkṣa*, certain transferred adj.-compounds in the sense of ('having the appearance of'=) 'such as, like . . .' are formed:—*i=dṛṣ* (= *dṛṣa*, = *dṛkṣa*) 'such as this, like this, such'; *tā=dṛṣ* 'such, talis.', *yā=dṛṣ* 'such as, qualis', *kī=dṛṣ* 'of what sort? how?'; *mā=dṛṣ* 'such as I, like me': etc.

These compounds are declined regularly, with fem. in *ī*.

186. SUBSTANTIVES.—Pronominally used substantives are *ātman* 'soul, self' (179) and *bhāvant* (f. *°vatī*) 'your honor, you' (138).

187. ADJECTIVES.—Several adjectives have a pronominal use. With regard to their inflection they are of two kinds:

a. *sārva* 'all' and *vīṣva* 'all, every' are inflected like *túl*, except that they form N-V-A. sing. like common adjectives. Thus:

Sing.	m.	n.	f.
N.	<i>sárras</i>	<i>sárvam</i>	<i>sárvā</i>
A.	<i>sárvatam</i>		<i>sárvām</i>
I.	<i>sárreṇa</i> (ṇ: 63. b)		<i>sárvayā</i>
D.	<i>sárvatasmāi</i>		<i>sárvatasyāi</i>
	etc.		etc.

b. Like *sárva* or as regular adjectives—the choice being in part optional, in part dependent on a difference of sense—are inflected the following stems: *pára* ‘other’, *pūrvā* ‘prior, eastern’, *dākṣiṇā* ‘right, southern’, *ubhā* ‘both’ (du.), *ubhāya* ‘of both kinds’ (sing. and pl.), and comparatives and superlatives formed from prepositions, such as *ádharma* ‘nether’, *ádharma* ‘lowest’, *ántara* ‘nearer’, *ántama* ‘nearest’, *úttara* ‘higher’, *úttama* ‘highest’, etc.

SIXTH CHAPTER.

Formation and Inflection of Verbs.

The structure of the verb, like that of the noun, involves the formation of a stem and of inflectional forms. But as Sanskrit dictionaries report verbs, unlike nouns, as roots and not as stems, the rules for forming the latter need a full exposition. It is usual, as it is practically convenient, to describe together the formation and inflection of each special class of verb-stems. That will be done also here; but a brief statement of the leading principles of each kind of formation, and a more detailed account of phenomena common to both, are first given below.

I. FORMATION OF VERBAL STEMS.

155. Verbal, like nominal, stems are of three kinds :

A. **ROOT-STEMS.**—These consist of the unchanged or modified verb-root :—*dviṣ*, *dveṣ*, *di-dveṣ* ($\sqrt{dviṣ}$ ‘hate’).

Note.—The root alone never forms the basis for all the forms of a verb. Some roots, indeed, do so for the most common of these forms, but the great majority only for one or a few of them.

B. **DERIVATIVE STEMS.**—These are of two kinds :

a. *Verbal Derivatives* which consist of the unchanged or modified root extended by an added suffix :—*su-nó* ($\sqrt{su}$ ‘press out’); *bhár-a*, *bubhū-ṣa* ($\sqrt{bhū}$ ‘be’).

Note.—The derivative stems are either *Tense-stems* which, without affecting

the sense of the root itself, form the basis of various tenses, or *Conjugation-stems* which, generally modifying the primary sense of the root, form the basis of entire conjugations. The tense-stems are made by adding to the unchanged or modified root one of the endings *nó* (*nu*), *ná* (*nī*), *u*, *á*, *ya*, *cha*, *s*, *sis*, *sa*, *śya*, *yá* or the infix *ná* (*n*); and the conj'n-stems by adding to the reduplicated root the suffix *yá* (intens.), or *sa* (desid.), or *áya* (causat.).

b. *Nominal Derivatives* which consist of a nominal stem generally extended by an added suffix:—*daṇḍ-áya* (*daṇḍí* 'whip').

Note.—It is the prevailing view that nearly all deriv. verb-stems are in their origin noun-stems.

C. COMPOUND STEMS.—These stems are formed by adding before a simple verb-stem one or more words, viz. :

i. *Prepositional or Adverbial Prefixes*, whose meaning variously modify that of the verb-stem:—*ā=gam* 'go to, approach'; *anu=gam* 'go after, follow'; *alam=kr̥* 'make ready, prepare'.

Such prefixes are: prep. or (less often) adv. *āti* 'over', *ádhi* 'over, on to', *anu* 'after, along', *antár* 'between, in', *ápa* 'away', *ápi* 'towards', *abhi* 'to, against: about', *áva* 'down, forth', *á* 'to', *úd* 'up', *úpa* 'unto', *ní* 'down', *nís* 'out', *párā* 'forth', *pári* 'around, near; from', *prá* 'forth', *práti* 'against, back', *rí* 'apart', *sám* 'with, together', or only emphat.; —adv. *álam* 'enough', *ávis* 'clearly, forth', *tirás* 'through', *purás* 'forward'.

Note 1.—The following changes of form are to be observed :

a. The final vowel (esp. *i*) or a prefix is apt to be lengthened, and *ápi*, *ádhi*, *áva*, *párā*, and *pári* exceptionally change to *pī* (before *nah* 'bind,' *dhū* 'put') *dhi* (bef. *sthā* 'stand'), *va* (bef. *gāh* 'dive'), *palū* and *pali* (bef. *i* 'go').

b. After *upa*, *pári*, *sam*, the root *kar* 'make' sometimes shows the (perhaps older) form *skar*; and after *ud*, the roots *sthā* 'stand', *stambh* 'support' lose their *s*:—*sam=skar* (pass. part. *sam=skṛta*) 'accomplish'; *utsthā* 'arise'.

Note 2.—The accent may be on the root or the prefix (the latter chiefly in a personal form in indep. clauses, cf. 22. note; or in the Pass. Part. and Inf.).

II. *Nouns.*—Any noun may be compounded with *bhū* or

as 'be' and *kar* 'make'; and if its final vowel is *ā*, *i*, or *u*, that vowel is then changed resp. to *ī*, *î*, or *ū* :—*namas=kar* 'make a bow, salute'; (*stambha + bhū*) *stambhî=bhū* 'be a post'.

Such compounds are rarely found used in personal forms.

REDUPLICATION.

189. In the genesis of many radical and derivative stems (viz. of some Pres. and Aor., most Perf., and all Intens. and Desid.-stems), the root is reduplicated. The general rule of reduplication is as follows :

Before the root is repeated its own initial part, the vowel inclusive. But of two initial consonants only the first (or the second if it be a mute) is tolerated, and aspirates, gutturals, and *h* change to un-aspirates, palatals, and *h*. Even the vowels are often, though more irregularly, altered (cf. note 3). Thus :— $\sqrt{is}$ 'wish': (*i-is=*) *îṣ* ; $\sqrt{budh}$ 'know': *bu-budh* (or *bū-budh* or *bo-budh* : cf. note 3) ; $\sqrt{prach}$ 'ask': *pa-prach* (*pi-prc*) ; $\sqrt{dhā}$ 'put': *da-dhā* (*dī-dhi*, *de-dhi*) ; $\sqrt{hu}$ 'sacrifice': *ju-hu* (*jū-hu*, *jo-hu*) ; $\sqrt{sthā}$ 'stand': *ta-sthā* (*tī-ṣṭhā*, *te-ṣṭhā*).

Note 1.—If the root begins with a consonant followed by *y*, this semivowel changed to *i* (or gunated *e*) forms the vowel of the redupl. syllable :— $\sqrt{vyac}$ 'enclose' : *vi-vyac* (or *ve-ric*).

Note 2.—In the Perf. and sporadically elsewhere, the radical syllables *ṛā*, *yā* are repeated by *u*, *i* :— $\sqrt{vac}$ 'speak' : *u-vac* ; *yaj* 'sacrifice' : *i-yaj*.

Note 3.—The root-vowel is rendered, in the redupl. syllable of the various formations, on the whole as follows (observing also notes 1 and 2) :— *in Perf.* the root-vowel is repeated without change, except that a long vowel is shortened, and that an initial *a*, if followed by two consonants, is repeated by *ān* ; — *in Pres., Aor., and Desid.* radical *a* is more or less generally rendered by *i* (*î*) ; Pres. and Desid. have a short redupl. vowel, but Aor. generally a long one ; — *in Intens.* the root-vowels *a*, *i*, *u* are mostly rendered by *ā*, *e*, *o*.

II. CONJUGATION.

190. By a combination of the various verb-stems with certain signs and endings, and, in several instances, by a concomitant change of their form and accent, the function of the verb is determined as to *Voice*, *Mood*, *Tense*, *Number*, and *Person*.

191. VOICE.—There are two voices, comprising the various modes and tenses, viz. *Active* and *Middle*. They are formally distinguished by having throughout different personal endings (cf. 198); but as to meaning there is between them no definite or pervading distinction. Many verbs are inflected in both voices, many others in the Act., and a much smaller number in the Midd. alone.

In native and many European grammars, the Act. and Midd. are called resp. *parismāi padam* 'word for another' (=transitive) and *ātmane padam* 'word for one's self' (=reflexive). The distinction thus indicated, though it be the original one, is, in the actual state of the language, only in part traceable.

192. A special form or application of the Middle is the *Passive*, having in the Pres.-system a separate stem in *yá*.

193. MODE.—There are three modes, distinguished in part by different mode-signs and by different personal endings (198). They are:

a. *Indicative*, comprising all the tenses, and having no special mode-sign.

b. *Optative* ('may, ought, should, could'), comprising the Present and Aorist tenses, and having the special mode-sign *yá* or *i* added to the tense-stem (*yá*, always accented, to the weak

form of Act. stems not ending in *a*; and *ī*, unaccented, to other stems).

Note.—In 3 pl., *yā* is shortened before *ús* to *y*. Between *ī* (or *e*, from *a-i*) and a following vowel, *y* is inserted.

c. *Imperative*, comprising the Present tense, and having no special mode-sign, except in the first persons that are borrowed from an old Subjunctive (mode-sign *ā*, added to the stem).

194. TENSE.—There are six simple tenses, formed by a direct combination of stem and endings, and distinguished by a difference in one or both of them. They are *Present* and *Imperfect* (both from one stem), *Perfect*, *Aorist*, *Future* and *Conditional* (both from one stem). In sense they agree on the whole, with corresponding tenses in kindred tongues, only noticing that the three past tenses, Imp., Perf., and Aor., are used without any definite distinction.

195. The Impf., Aor., and Cond. have a special tense-sign called *Augment*, and consisting of the accented prefix *á*, added to the stem (in compounds to the final or verbal member). With an initial vowel it invariably forms *vṛiddhi*.

Note.—After the prohibitive particle *mā*, the augment is omitted, and the indicative sense of the verb-form becomes imperative.

196. Aside from the simple tenses, a *Periphrastic Perfect* and *Future* are made by loosely combining with a specially formed noun-stem an auxiliary verb (*as*, *bhū*, or *kar*).

197. NUMBER AND PERSON.—There are three numbers, *singular*, *dual*, and *plural*, distinguished by different endings; and in each number three persons, *first*, *second*, and *third*.

198. The personal endings, being added to the various

tense and mode-signs, differ, as is already noticed, throughout for different voices and in part for different modes and tenses. According to their variations within each voice, they may be divided into :—

- a. *primary*, occurring in Pres. and Fut. Ind.;
- b. *secondary*, being in part abbreviated forms of the primary, and occurring in augment-tenses (195) and Opt.;
- c. *perfect*, being in Act. mostly unlike any other, but in Midd., except in 3 pl., like the primary, and belonging to Perf. alone;
- d. *imperative*, partly like the secondary, and occurring in Impv.

In tabular form, the endings may accordingly be arranged as follows (heavy and light hyphens denoting strong and weak stems, acc'g to 205-8) :

Active.				Middle.			
Prim.	Sek.	Perf.	Impv.	Prim.	Sek.	Perf.	Impv.
S: 1. -mi	-am	-a, -āu	-ni	-e	-i, -a	-é	-āi
2. -si	-s	-tha	—, (-d)hi	-se	-thās	-sé	-sra
3. -ti	-t	-a, -āu	-tu	-te	-ta	-é	-tām
D: 1. -ras	-va	-vá	-ra	-vāhe	-vahi	-vāhe	-vahi
2. -thas	-tam	-āthus	-tam	-āthe	-āthām	-āthe	-āthām
3. -tas	-tām	-ātus	-tām	-āte	-ātām	-āte	-ātām
P: 1. -mas	-ma	-má	-ma	-mahe	-mahi	-māhe	-mahāi
2. -tha	-ta	-á	-ta	-dhe	-dham	-dhre	-dhvam
3. -a(n)ti	-an, -us	-ūs	-a(n)tu	-a(n)te	-a(n)ta, -ran	-ré	-a(n)tām

199. Where, above, double forms are given, it must be noticed :—

- a. In 1st and 3d sing. Perf.: roots in ā have āu.
- b. In 1st sing. Midd., sec.: a belongs to Opt.
- c. In 2d sing. Impv. Act.:—no pers. ending is added to stems in a or in nu preceded by a vowel (u-nu etc.);—hi is added to all other vowel-stems, save juhu; and —dhi to consonant-stems and, by dissimilation, to juhu ($\sqrt{hu}$).

Roots of the *nā*-class (208. v) ending in a consonant, have *ānā* for both class-sign and pers'l ending (*aç* 'eat': *aç-ānā*).

d. In 3d *pl.* :—*anti*, *antu* lose in redupl. root-verbs (on acc't of the removed accent: 208. II. note), and exceptionally in some others, their *n*;—*ante*, *anta*, *antim* lose their *n* in all variable stems (the accent having once rested on the last vowel of the end'g: *até* etc.);—*us* (sec. Act.) occurs in Opt., in Aor. when the stem does not end in *u*, and sometimes in Impf. (viz. in all redupl. root-verbs, optionally in verbs of the root-class ending in *ā*, and sporadically in a few others, as *vid* etc.);—*ran* (sec. Midd.) is the ending of the Opt.

e. Moreover, the initial *ā* of du. endings is in the Midd. after a stem-final *a* changed to *e* (or it blends with it into *e*).

200. The various forms of the verb described above may be schematically arranged as follows :

Active and Passive	INDICATIVE	{ Present and Imperfect Perfect (of two kinds) Aorist Future (of two kinds) and Conditional	3 pers. <i>sing.</i> , <i>du.</i> and <i>pl.</i>
	OPTATIVE	{ Present Aorist (=Precative)	
	IMPERATIVE	Present	

Note.—The Pres. (Ind, Opt., Impv.) and Impf., being for each verb made from the same stem, form together the *Present-System*.

201. VERBAL NOUNS.—Aside from these personal forms, the verb-stem comprises also certain impersonal forms or verbal nouns, viz. various *Participles* and *Gerundives*, a *Gerund*, and an *Infinitive*.

202. DISTRIBUTION OF VERBS INTO CONJUGATIONS.—In accordance with a fundamental distinction of verbal stems as regards their sense and use (pointed out 188), Sanskrit verbs are distributed into two main Conjugations, viz :—

I. *A Primary Conjugation*, comprising all the roots of the language, which directly or extended to derivative stems,

though without change of their primary sense, form the basis of the inflection; and

II. *A Derivative Conjugation*, comprising all secondary stems, derivative or nominal, which, modifying, as a rule, the radical sense of the verb form the basis of almost the entire inflection.

203. These two main divisions are again, with regard to the difference of their stems, subdivided, the former into eight and the latter into four classes.

I. THE PRIMARY CONJUGATION.

204. The primary conjugation comprises, as is already noticed, all the verb-roots of the language. In part, they form directly or by reduplication the basis of the inflection, but in part only as extended to derivative stems (188). Another peculiarity of their inflection is that they often show a mutual change of stem and accent, as described below.

205. CHANGE OF STEM AND ACCENT.—Owing to a shift of accent as between stem and ending, Pres. and Impf.-stems that do not terminate in the vowel *a*, and all Perf.-stems, show, when inflected, a variation of form, characterized by a strengthening or weakening of their final (or only) syllable. Thus:—

A strong form, having in the final syllable a strengthened vowel or a full infix (*na*), both accented unless the accent be drawn on the augment, appears in the Sing. Act. (except in Opt. and 2d Impv.) and in the first du. and pl. Impv., both Act. and Midd.:— $\sqrt{su}$ ‘press’: st. *nu-nó*; $\sqrt{yuj}$ ‘join’: st. *yu-ná-j*.

A weak form, lacking the strong vowel or the full infix and having its own accent drawn on the ending (unless it be on the augm.), appears in other forms:—*su-nu* ; *yu-ñ-j*.

206. Owing to a loss of accent, the Opt.-stem is weak throughout, and the radical syllable *ar* everywhere, save in the strong forms of root and reduplicative stems, contracted to *r* (31).

THE PRESENT-SYSTEM.

207. The stem of the Pres.-system (cf. 200. note) is differently formed by different groups of verbs. There are nine such groups or classes, arranged, as shown below, into two large divisions.

208. A. VERBS WITH CHANGEABLE STEM AND ACCENT (cf. 205).—These verbs, divided into five classes, form the stem (that never ends in *a*) as follows:—

I. *The Root-Class*.—The root alone is the stem. In strong forms it takes *guṇa*, if allowable (28. note 3) ; in weak forms it is unaltered (save that the syll. *ar* changes to *r*, cf. 206) :— $\sqrt{dviṣ}$ 'hate': str. stem *dvēs*, wk. stem *dviṣ* ; $\sqrt{ad}$ 'eat': stems *ád*, *ad*.

Note.—Roots in *u* have in strong forms before a consonant *ṛddhi*, some of them (*ku* 'see', *tu* 'be able', *nu* 'praise', *ru* 'roar', *stu* 'praise') being allowed, instead, to insert before that consonant the union-vowel *i*:— $\sqrt{nu}$: str. stem *nūu* (or *nár-i*) and *nó*, wk. stem *nū*.

II. *The Reduplicative Class*.—The root is reduplicated, and the root-vowel in strong forms *guṇated* (and cf. 206):— $\sqrt{hu}$ 'honor, sacrifice': stems *jū-hó*, *jū-hu*.

The reduplication is made according to 189, noticing only

that in the repeated syllable a long vowel is shortened (or in *gā* 'go', *mā* 'measure', *hā*, Midd., 'leave' changed to *i*), and *a* mostly rendered by *i*.

Note.—The accent is irregularly shifted to the redupl. syllable in all strong forms, those of *bhar*, *bhī*, *hu*, *hrī* excepted, and, also in weak forms that are followed by a vowel.

III. *The Infix-Class.*—The root has in strong forms the accented syllable *ná* and in weak the nasal *n* inserted before its end-consonant (and cf. 206):— $\sqrt{yuj}$ 'join': stems *yu-ná-j*, *yu-ñ-j* (cf. 32); $\sqrt{rudh}$ 'check': *ru-ná-dh* (*n*: 63. b), *ru-n-dh*.

Note.—If the root has itself a penult nasal, that substitutes the nasal of the stem-sign:— $\sqrt{anij}$ 'anoint': stems *anaj*, *añj*.

IV. *The no-Class.*—The root has in strong forms the accented suffix *nó* and in weak *nu* (and cf. 206):— $\sqrt{su}$ 'press out': stems *su-nó*, *su-nu*.

Note.—If the root ends in *n*, that is dropped (cf. 33. note): $\sqrt{tan}$ 'stretch': stems *ta-nó*, *ta-nu*. There are five such roots (*kṣan*, *tan*, *man*, *van*, *san*), and they are usually made to form, along with the irreg. *kar* 'make' (st. *kur-ó*, *kur-u*), a separate conjugational class having the stem-sign *ó* (wk. *u*).

V. *The nā-Class.*—The root has in strong forms the accented suffix *ná*, and in weak *nī*:— $\sqrt{krī}$ 'buy': stems *krī-ná* (*n*: 63. b), *krī-nī*.

Note.—By the loss of the root-accent, *ar* and *ra* are weakened to *r* or *ri* (cf. 206), final *i*, *ñ*, and *yā* (only in *jyā* 'conquer') resp. to *i*, *u*, and *i* (*jī-nā*), and a penult nasal is dropped:— $\sqrt{par}$ (*pṛ*) 'fill': st. *pṛ-ná*, *pṛ-nī*; $\sqrt{grāh}$ 'take': *gr-ná*, *gr-nī*; $\sqrt{pū}$ 'purify': *pu-ná*, *pu-nī*; $\sqrt{bandh}$ 'bind': *badh-ná*, *badh-nī*; $\sqrt{jñā}$ 'know': *jā-ná*, *jā-nī*.

209. B. VERBS WITH UNCHANGEABLE STEM AND ACCENT.—These verbs, divided into four classes, form their stems (that always end in *a*) as follows:—

VI. *The a-Class* (unaccented *a*).—The accented and, if

possible (28. note 3), guṇated root has the suffix *a* :— $\sqrt{bhū}$ 'become, be': stem ($bhó + a =$) $bhāv-a$.

VII. *The ā-Class* (accented *a*). The unaccented root has the suffix *ā* :— $\sqrt{tud}$ 'push, thrust': $tud-ā$.

Note.—Samprasāraṇa takes place acc'g to 31, except that final *ar* is changed to *ri* or (in *ṛ*-roots: 31. note 2) to *ir* :— $\sqrt{karṣ}$ ($krṣ$) 'draw' $krṣ-ā$; $\sqrt{tar}$ ($tṛ$) 'cross': $tir-ā$; $\sqrt{mar}$ ($mṛ$) 'die': $mri'y-ā$ (cf. note); $\sqrt{prach}$ 'ask': $prch-ā$ or usually, acc'g to 67, $prcch-ā$.

Note.—Before the suffix *ā*, final *i* and *ū* become *iy*, *uv* :— $\sqrt{kṣi}$ 'dwell': $kṣi'y-ā$; $\sqrt{dhū}$ 'agitater': $dhuv-ā$; $\sqrt{mar}$ 'die': $mri'y-ā$ (perhaps only a passive $mri-yā$).

VIII. *The ya-Class.*—The accented but unstrengthened or even weakened root has the suffix *ya* :— $\sqrt{nah}$ 'bind': stem $nāh-ya$ 'bind'.

Note.—The root is in general treated as before *yā* in pass. (cf. 287). Many verbs of this class are, in fact, more or less evident transfers from the pass.; the majority are intransitives, and probably the orig'l accent was on the suffix.

IX. *The cha-Class.* The four roots *gam* 'go', *yam* 'check', *ar* 'move', *iṣ* 'wish' form the stems $gā-chu$, $yā-cha$, $ṛ-chā$, $i-chā$ (or usually, acc'g to 67, $gā-ccha$ etc.).—In most grammars and dictionaries, *gam*, *yam*, *ar* (as if $ṛcha$) are referred, as irregular, to the *a*-class, and *iṣ* to the *ā*-class.

210. Many verbs are inflected according to more than one class.

211. In combining the verb-stem with the pers. endings, the following special rules are to be observed :

a. Before vowels, *u* when preceded by two consonants, and *ū* become *uv* (40. a); *u* in $\sqrt{hu}$ 'sacrifice' is before *us* in Impf. guṇated (*av*); *i* is dropped before any vowel, and *a* before *a* and *e* (199. e).

b. Before consonants, *a* (vi—ix) is in the first persons always lengthened to $\bar{a}$; and *u* (iv), if preceded by one consonant, may in the 1st du. and pl. be dropped (and it mostly is).

212. Sanskrit roots are in European works, after Hindu example, divided into conjugation-classes according to the different formation of the present-stem.

The usual classification differs from that described above in so far as certain roots of the *no*-class are made to form a separate class (cf. 208. iv), certain denominatives in *aya* another (cf. 330), and roots in *cha* a part of the *a* or *ā*-class; and the classes are designated either by the name of that root which heads the native lists or else by their order of arrangement (the *a*-class, as the most numerous, standing first, and the others following without assignable method). The relation between this arrangement and that made above is as follows:

I. <i>bhū</i> -cl. = <i>a</i> -cl.	VI. <i>tud</i> -cl. = <i>ā</i> -cl.
II. <i>ad</i> -cl. = root-cl.	VII. <i>rudh</i> -cl. = infix-cl.
III. <i>hu</i> -cl. = redp.-cl.	VIII. <i>tan</i> -cl. = <i>nu</i> -cl. (only <i>tan</i> etc.)
IV. <i>div</i> -cl. = <i>ya</i> -cl.	IX. <i>kri</i> -cl. = <i>nā</i> -cl.
V. <i>su</i> -cl. = <i>no</i> -cl. (save <i>tan</i> etc.)	X. <i>cur</i> -cl. = certain stems in <i>ayu</i> (330).

213. Examples of Inflection:—

	Root.	Str. stem :	Wk. stem :
I. Root-cl.	द्विष् <i>dvīṣ</i> 'hate':	द्वेष् <i>dvēṣ</i>	द्विप् <i>driṣ</i>
II. Redp.-cl.	हु <i>hu</i> 'sacrifice':	जुहो <i>juhó</i>	जुहु <i>juhu</i>
III. Inf.-cl.	युज् <i>yuj</i> 'join':	युनज् <i>yu-ná-j</i>	युञ्ज् <i>yu-ñ-j</i>
IV. <i>nu</i> -cl.	सु <i>su</i> 'press out':	सुनो <i>su-nó</i>	सुनु <i>su-nu</i>
V. <i>nā</i> -cl.	क्री <i>krī</i> 'buy':	क्रीणा <i>krī-ṇā</i>	क्रीणी <i>krī-ṇi</i>
VI. <i>a</i> -cl.	भू <i>bhū</i> 'become, be':	भव <i>bhár-a</i>	
VII.—IX.	(á, ya, cha-stems, inflected exactly like <i>a</i> -stems, cl. vi.).		

Present-System.—Active.

A. Changeable stem and accent.					B. Fixed st. and accent.
ROOT-CL.	REDP.-CL.	INF.-CL.	NU-CL.	NĀ-CL.	ā-CL. (etc.)
Sing. :					
1. द्वेष्मि <i>dvēṣ-mi</i>	जुहोमि <i>juhó-mi</i>	युनज्मि <i>yunáj-mi</i>	सुनोमि <i>sunó-mi</i>	क्रीणामि <i>kriṇā-mi</i>	भवामि <i>bhāvā-mi</i> (211. b)
2. द्वेष्मि <i>dvēṣ-ṣi</i> (45. b)	जुहोषि <i>juhó-ṣi</i>	युनज्मि <i>yunák-ṣi</i> (45. b)	सुनोषि <i>sunó-ṣi</i>	क्रीणामि <i>kriṇā-si</i>	भवामि <i>bháva-si</i>
3. द्वेष्टि <i>dvēṣ-ṭi</i> (45. b)	जुहोति <i>juhó-ti</i>	युनक्ति <i>yunák-ti</i>	सुनोति <i>sunó-ti</i>	क्रीणाति <i>kriṇā-ti</i>	भवति <i>bháv-at-i</i> (211. a)

Du. :

- | | | | | | |
|----------------------------------|-----------------------------|------------------------------|---------------------------------------|--------------------------------|----------------------------|
| 1. द्विवस्
<i>dviṣ-rás</i> | जुहुवस्
<i>juhu-vás</i> | युञ्जवस्
<i>yuñj-vás</i> | सुनुवस्
<i>sun(u)-vás</i> (211. b) | क्रीणीवस्
<i>krīṇī-rás</i> | भवावस्
<i>bhátā-vas</i> |
| 2. द्विष्ठस्
<i>dviṣ-ṭhás</i> | जुहुथस्
<i>juhu-thás</i> | युञ्कथस्
<i>yuñk-thás</i> | सुनुथस्
<i>sunu-thás</i> | क्रीणीथस्
<i>krīṇī-thás</i> | भवथस्
<i>bháva-thas</i> |
| 3. द्विष्टस्
<i>dviṣ-ṭás</i> | जुहुतस्
<i>juhu-tás</i> | युञ्क्तस्
<i>yuñk-tás</i> | सुनुतस्
<i>sunu-tás</i> | क्रीणीतस्
<i>krīṇī-tás</i> | भवतस्
<i>bháva-tas</i> |

Plu. :

- | | | | | | |
|----------------------------------|--|-------------------------------|--|--|----------------------------|
| 1. द्विप्सस्
<i>dviṣ-más</i> | जुहुमस्
<i>juhu-más</i> | युञ्जमस्
<i>yuñj-más</i> | सुनुमस्
<i>sun(u)-más</i> | क्रीणीमस्
<i>krīṇī-más</i> | भवामस्
<i>bhárā-mas</i> |
| 2. द्विष्ठ
<i>dviṣ-ṭhá</i> | जुहुथ
<i>juhu-thá</i> | युञ्कथ
<i>yuñk-thá</i> | सुनुथ
<i>sunu-thá</i> | क्रीणीथ
<i>krīṇī-thá</i> | भवथ
<i>bháva-tha</i> |
| 3. द्विषन्ति
<i>dviṣ-ánti</i> | जुह्वन्ति
<i>juhv-anti</i> (199. d) | युञ्जन्ति
<i>yuñj-ánti</i> | सुन्वन्ति
<i>sunv-ánti</i> ¹ | क्रीणन्ति
<i>krīṇ-ánti</i> (211. a) | भवन्ति
<i>bhát-anti</i> |

Present Optative.

Sing. :

- | | | | | | |
|---|------------------------------|--------------------------------|------------------------------|---------------------------------|--|
| 1. द्विष्याम्
<i>dviṣ-yām</i> ² | जुहुयाम्
<i>juhu-yām</i> | युञ्ज्याम्
<i>yuñj-yām</i> | सुनुयाम्
<i>sunu-yām</i> | क्रीणीयाम्
<i>krīṇī-yām</i> | भवेयम्
<i>bháte'y-am</i> ³ |
| 2. द्विष्यास्
<i>dviṣ-yā-s</i> | जुहुयास्
<i>juhu-yā-s</i> | युञ्ज्यास्
<i>yuñj-yā-s</i> | सुनुयास्
<i>sunu-yā-s</i> | क्रीणीयास्
<i>krīṇī-yā-s</i> | भवेस्
<i>bháte-s</i> |
| 3. द्विष्यात्
<i>dviṣ-yā-t</i> | जुहुयात्
<i>juhu-yā-t</i> | युञ्ज्यात्
<i>yuñj-yā-t</i> | सुनुयात्
<i>sunu-yā-t</i> | क्रीणीयात्
<i>krīṇī-yā-t</i> | भवेत्
<i>bháte-t</i> |

Du. :

- | | | | | | |
|---------------------------------------|----------------------------------|------------------------------------|----------------------------------|-------------------------------------|-----------------------------|
| 1. द्विष्याव
<i>dviṣ-yā-va</i> | जुहुयाव
<i>juhu-yā-va</i> | युञ्ज्याव
<i>yuñj-yā-va</i> | सुनुयाव
<i>sunu-yā-va</i> | क्रीणीयाव
<i>krīṇī-yā-va</i> | भवेव
<i>bháte-va</i> |
| 2. द्विष्यातम्
<i>dviṣ-yā-tam</i> | जुहुयातम्
<i>juhu-yā-tam</i> | युञ्ज्यातम्
<i>yuñj-yā-tam</i> | सुनुयातम्
<i>sunu-yā-tam</i> | क्रीणीयातम्
<i>krīṇī-yā-tam</i> | भवेतम्
<i>bháte-tam</i> |
| 3. द्विष्याताम्
<i>dviṣ-yā-tām</i> | जुहुयाताम्
<i>juhu-yā-tām</i> | युञ्ज्याताम्
<i>yuñj-yā-tām</i> | सुनुयाताम्
<i>sunu-yā-tām</i> | क्रीणीयाताम्
<i>krīṇī-yā-tām</i> | भवेताम्
<i>bháte-tām</i> |

¹) But fr. √कृ etc. *ṣaknuv-ánti* : 211. a.²) = *dviṣ-yā-am* etc.³) = *bhátā-i'y-am*, *bhátā-i-s* etc. . 193. b. note.

Plu. :

1. द्विष्याम जुहुयाम युङ्याम सुनुयाम क्रीणीयाम भवेम	<i>dvīṣ-ya-ma juhū-ya-ma yuñj-ya-ma sunu-ya-ma krīṇī-ya-ma bhāve-ma</i>
2. द्विष्यात जुहुयात युङ्यात सुनुयात क्रीणीयात भवेत	<i>dvīṣ-ya-ta juhū-ya-ta yuñj-ya-ta sunu-ya-ta krīṇī-ya-ta bhāve-ta</i>
3. द्विष्युस् जुहुयुस् युङ्युस् सुनुयुस् क्रीणीयुस् भवेयुस्	<i>dvīṣ-y-ús juhū-y-us yuñj-y-ús sunu-y-ús krīṇī-y-ús bhāve'y-us</i>

Sing. :

Present Imperative.

1. द्वेषाणि जुह्वानि युनजानि सुनवानि क्रीणानि भवानि	<i>dvēṣ-āṇi (63. b) juhā-ā-ni yunāj-ā-ni sunāv-ā-ni krīṇā-ni bhā-ā-ni</i>
2. द्विद्धि जुहुधि युंग्धि सुनु क्रीणीहि भव	<i>dvīd-dhi (45. b) juhū-dhi yuñg-dhi (45. b) sunū krīṇī-hi bhāra</i>
3. द्वेष्टु जुहोतु युनक्तु सुनोतु क्रीणातु भवतु	<i>dvēṣ-tu juhō-tu yunāktu sunō-tu krīṇāt-tu bhāra-tu</i>

Du. :

1. द्वेषाव जुह्वाव युनजाव सुनधाव क्रीणाव भधाव	<i>dvēṣ-ā-ra juhā-ā-ra yunāj-ā-ra sunāv-ā-ra krīṇā-ra bhā-ā-ra</i>
2. द्विष्टम् जुहुतम् युंक्तम् सुनुतम् क्रीणीतम् भवतम्	<i>dvīṣ-tām juhū-tām yuñk-tām sunu-tām krīṇī-tām bhāra-tām</i>
3. द्विष्टाम जुहुताम् युंक्ताम् सुनुताम् क्रीणीताम् भवताम्	<i>dvīṣ-tām juhū-tām yuñk-tām sunu-tām krīṇī-tām bhāra-tām</i>

Plu. :

1. द्वेषाम जुहवाम युनजाम सुनधाम क्रीणाम भवाम	<i>dvēṣ-ā-ma juhāv-ā-ma yunāj-ā-ma sunāv-ā-ma krīṇā-ma bhā-ā-ma</i>
2. द्विष्ट जुहुत युंक्त सुनुत क्रीणीत भवत	<i>dvīṣ-tā juhū-tā yuñk-tā sunu-tā krīṇī-tā bhāra-tā</i>
3. द्विषन्तु जुह्वन्तु युञ्जन्तु सुनुवन्तु क्रीणन्तु भवन्तु	<i>dvīṣ-āntu juhū-antu yuñj-āntu sunu-āntu krīṇ-āntu bhāv-āntu</i>

Sing. :

Imperfect Indicative.

1. अद्वेषम् अजुहवम् अयुनजम् असुनवम् अक्रीणाम अभवम्	<i>á-dvēṣ-am á-juhāv-am á-yunāj-am á-sunāv-am á-krīṇām á-bhāv-am</i>
2. अद्वेष्टे अजुहोस् अयुनक् असुनोस् अक्रीणास् अभवस्	<i>á-dvēṣ-t (35) á-juhō-s á-yunākt (35) á-sunō-s á-krīṇā-s á-bhāra-s</i>
3. अद्वेष्टे अजुहोत अयुनक् असुनोत अक्रीणात अभवत	<i>á-dvēṣ-t á-juhō-t á-yunākt á-sunō-t á-krīṇāt á-bhāra-t</i>

Du.:

- | | | | | | |
|-------------------|-------------------|-------------------|--------------------|--------------------|--------------------|
| 1. द्विष्व | अजुहुव | अयुञ्ज | असनुव | अक्रीणीव | अभवाव |
| <i>á-dviṣ-va</i> | <i>á-juhu-va</i> | <i>á-yuñj-va</i> | <i>á-sun(u)-va</i> | <i>á-krīṇī-va</i> | <i>á-bharā-va</i> |
| 2. द्विष्टम् | अजुहुतम् | अयुञ्क्तम् | असनुतम् | अक्रीणीतम् | अभवतम् |
| <i>á-dviṣ-ṭam</i> | <i>á-juhu-tam</i> | <i>á-yuñk-tam</i> | <i>á-sunu-tam</i> | <i>á-krīṇī-tam</i> | <i>á-bhava-tam</i> |
| 3. द्विष्टाम् | अजुहुताम् | अयुञ्क्ताम् | असनुताम् | अक्रीणीताम् | अभवताम् |
| <i>á-dviṣ-ṭām</i> | <i>á-juhu-tām</i> | <i>á-yuñk-tām</i> | <i>á-sunu-tām</i> | <i>á-krīṇī-tām</i> | <i>á-bhava-tām</i> |

Plu.:

- | | | | | | |
|------------------|-------------------|------------------|--------------------|-------------------|-------------------|
| 1. द्विष्य | अजुहुम | अयुञ्जम | असनुम | अक्रीणीम | अभवाम |
| <i>á-dviṣ-ma</i> | <i>á-juhu-ma</i> | <i>á-yuñj-ma</i> | <i>á-sun(u)-ma</i> | <i>á-krīṇī-ma</i> | <i>á-bharā-ma</i> |
| 2. द्विष्ट | अजुहुत | अयुञ्क्त | असनुत | अक्रीणीत | अभवत |
| <i>á-dviṣ-ta</i> | <i>á-juhu-ta</i> | <i>á-yuñk-ta</i> | <i>á-sunu-ta</i> | <i>á-krīṇī-ta</i> | <i>á-bhava-ta</i> |
| 3. द्विष्यन् | अजुहवन् | अयुञ्जन् | असुन्वन् | अक्रीणन् | अभवन् |
| <i>á-dviṣ-an</i> | <i>á-juhav-an</i> | <i>á-yuñj-an</i> | <i>á-sunv-an</i> | <i>á-krīṇ-an</i> | <i>á-bhav-an</i> |
- (199. d; 211. a)

Present-System.—Middle.

Present Indicative.

Sing.:

- | | | | | | |
|-----------------------|--------------------------|----------------|----------------|-----------------|-----------------|
| 1. द्विषे | जुह्वे | युञ्जे | सुन्वे | क्रीणे | भवे |
| <i>dviṣ-é</i> | <i>júhv-e</i> (II. note) | <i>yuñj-é</i> | <i>sunv-é</i> | <i>krīṇ-é</i> | <i>bháv-e</i> |
| 2. द्विषे | जुहुषे | युञ्क्षे | सुनुषे | क्रीणीषे | भवसे |
| <i>dviṣ-ṣé</i> (45.b) | <i>juhu-ṣé</i> | <i>yuñk-ṣé</i> | <i>sunu-ṣé</i> | <i>krīṇī-ṣé</i> | <i>bháva-se</i> |
| 3. द्विष्टे | जुहुते | युञ्क्ते | सुनुते | क्रीणीते | भवते |
| <i>dviṣ-té</i> | <i>juhu-té</i> | <i>yuñk-té</i> | <i>sunu-té</i> | <i>krīṇī-té</i> | <i>bháva-te</i> |

Du.:

- | | | | | | |
|------------------|------------------|------------------|--------------------|-------------------|-------------------|
| 1. द्विष्वहे | जुहुवहे | युञ्ज्वहे | सुनुवहे | क्रीणीवहे | भवावहे |
| <i>dviṣ-ráhe</i> | <i>juhu-ráhe</i> | <i>yuñj-ráhe</i> | <i>sun(u)-ráhe</i> | <i>krīṇī-ráhe</i> | <i>bharā-rahe</i> |
| 2. द्विषाथे | जुह्वाथे | युञ्जाथे | सुन्वाथे | क्रीणाथे | भवेथे |
| <i>dviṣ-áthe</i> | <i>júhv-áthe</i> | <i>yuñj-áthe</i> | <i>sunv-áthe</i> | <i>krīṇ-áthe</i> | <i>bháv-ethe</i> |
| 3. द्विषाते | जुह्वाते | युञ्जाते | सुन्वाते | क्रीणाते | भवेते |
| <i>dviṣ-áte</i> | <i>júhv-áte</i> | <i>yuñj-áte</i> | <i>sunv-áte</i> | <i>krīṇ-áte</i> | <i>bháv-ete</i> |

Plur :

1. द्विष्यहे <i>driṣ-māhe</i>	जुहुमहे <i>jūhu-māhe</i>	युञ्जमहे <i>yuñj-māhe</i>	सुनुमहे <i>sun(u)-māhe</i>	क्रीणीमहे <i>krīṇī-māhe</i>	भवामहे <i>bhāvā-māhe</i>
2. द्विद्भे <i>dvid-dhré</i>	जुहुध्वे <i>jūhu-dhré</i>	युञ्जध्वे <i>yuñj-dhré</i>	सुनुध्वे <i>sunu-dhré</i>	क्रीणीध्वे <i>krīṇī-dhré</i>	भवध्वे <i>bhāva-dhre</i>
3. द्विषते <i>driṣ-āte</i>	जुहुते <i>jūhc-ate</i>	युञ्जते <i>yuñj-āte</i>	सुन्वते <i>sunv-āte</i>	क्रीणते <i>krīṇ-āte</i>	भवन्ते <i>bhāv-ante</i>

Present Optative.

Sing. :

1. द्विषीय <i>driṣ-īy-á</i>	जुह्वीय <i>jūhv-īy-a</i>	युञ्जीय <i>yuñj-īy-á</i>	सुन्वीय <i>sunr-īy-á</i>	क्रीणीय <i>krīṇ-īy-á</i>	भवेय <i>bhārey-a</i>
2. द्विषीयास् <i>driṣ-ī-thās</i>	जुह्वीयास् <i>jūhv-ī-thās</i>	युञ्जीयास् <i>yuñj-ī-thās</i>	सुन्वीयास् <i>sunr-ī-thās</i>	क्रीणीयास् <i>krīṇ-ī-thās</i>	भवेयास् <i>bhārey-thas</i>
3. द्विषीत <i>driṣ-ī-tá</i>	जुह्वीत <i>jūhv-ī-ta</i>	युञ्जीत <i>yuñj-ī-tá</i>	सुन्वीत <i>sunv-ī-tá</i>	क्रीणीत <i>krīṇ-ī-tá</i>	भवेत <i>bhāre-ta</i>

Du. .

1. द्विषीवहि <i>driṣ-ī-ráhi</i>	जुह्वीवहि <i>jūhv-ī-ráhi</i>	युञ्जीवहि <i>yuñj-ī-ráhi</i>	सुन्वीवहि <i>sunv-ī-ráhi</i>	क्रीणीवहि <i>krīṇ-ī-ráhi</i>	भवेवहि <i>bhāve-vahi</i>
2. द्विषीयाथाम् <i>driṣ-īy-āthām</i>	जुह्वीयाथाम् <i>jūhv-īy-āthām</i>	युञ्जीयाथाम् <i>yuñj-īy-āthām</i>	सुन्वीयाथाम् <i>sunr-īy-āthām</i>	क्रीणीयाथाम् <i>krīṇ-īy-āthām</i>	भवेयाथाम् <i>bhāve-y āthām</i>
3. द्विषीयाताम् <i>driṣ-īy-ātām</i>	जुह्वीयाताम् <i>jūhv-īy-ātām</i>	युञ्जीयाताम् <i>yuñj-īy-ātām</i>	सुन्वीयाताम् <i>sunv-īy-ātām</i>	क्रीणीयाताम् <i>krīṇ-īy-ātām</i>	भवेयाताम् <i>bhāvey-ātām</i>

Plu. .

1. द्विषीमहि <i>driṣ-ī-máhi</i>	जुह्वीमहि <i>jūhv-ī-máhi</i>	युञ्जीमहि <i>yuñj-ī-máhi</i>	सुन्वीमहि <i>sunv-ī-máhi</i>	क्रीणीमहि <i>krīṇ-ī máhi</i>	भवेमहि <i>bhāre-mahi</i>
2. द्विषीध्वम् <i>driṣ-ī-dhrám</i>	जुह्वीध्वम् <i>jūhv-ī-dhrām</i>	युञ्जीध्वम् <i>yuñj-ī-dhrám</i>	सुन्वीध्वम् <i>sunr-ī-dhvám</i>	क्रीणीध्वम् <i>krīṇ-ī-dhrám</i>	भवेध्वम् <i>bhāre-dhrām</i>
3. द्विषीरन् <i>driṣ-ī-rán</i>	जुह्वीरन् <i>jūhv-ī-ran</i>	युञ्जीरन् <i>yuñj-ī-rán</i>	सुन्वीरन् <i>sunv-ī-rán</i>	क्रीणीरन् <i>krīṇ-ī-rán</i>	भवेरन् <i>bhāre-ran</i>

Present Imperative.

Sing. :

1. द्वेषै <i>dr̥eṣ-āi</i>	जुहवै <i>juhāv-āi</i>	युनजै <i>yunāj-āi</i>	सुनवै <i>sunāv-āi</i>	क्रीणै <i>krīṇāi</i> (fr. °ṇā-āi)	भवै <i>bhāvāi</i> (fr. °va-āi)
2. द्विष्ट <i>dr̥iṣ-ṣṛá</i>	जुहुष्व <i>juhu-ṣṛá</i>	युंक्ष्व <i>yuñk-ṣṛá</i>	सुनुष्व <i>sunu-ṣṛá</i>	क्रीणीष्व <i>krīṇī-ṣṛá</i>	भवस्व <i>bháva-sva</i>
3. द्विष्टाम् <i>dr̥iṣ-ṭām</i>	जुहुताम् <i>juhu-tām</i>	युंक्ताम् <i>yuñk-tām</i>	सुनुताम् <i>sunu-tām</i>	क्रीणीताम् <i>krīṇī-tām</i>	भवताम् <i>bháva-tām</i>

Du. .

1. द्वेषावहै <i>dr̥eṣ-ā-vahāi</i>	जुहवावहै <i>juhāv-ā-vahāi</i>	युनजावहै <i>yunāj-ā-vahāi</i>	सुनवावहै <i>sunāt-ā-vahāi</i>	क्रीणावहै <i>krīṇā-vahāi</i>	भवावहै <i>bhāvā-vahāi</i>
2. द्विषायाम् <i>dr̥iṣ-āthām</i>	जुह्वायाम् <i>juhāv-āthām</i>	युञ्जायाम् <i>yuñj-āthām</i>	सुन्वायाम् <i>sunv-āthām</i>	क्रीणायाम् <i>krīṇ-āthām</i>	भवेयाम् <i>bhāv-ēthām</i>
3. द्विषाताम् <i>dr̥iṣ-ātām</i>	जुह्वाताम् <i>juhāv-ātām</i>	युञ्जाताम् <i>yuñj-ātām</i>	सुन्वाताम् <i>sunv-ātām</i>	क्रीणाताम् <i>krīṇ-ātām</i>	भवेताम् <i>bhāv-ētām</i>

Plu. .

1. द्वेषामहै <i>dr̥eṣ-ā-mahāi</i>	जुहवामहै <i>juhāv-ā-mahāi</i>	युनजामहै <i>yunāj-ā-mahāi</i>	सुनवामहै <i>sunāv-ā-mahāi</i>	क्रीणामहै <i>krīṇā-mahāi</i>	भवामहै <i>bhāvā-mahāi</i>
2. द्विड्द्वम् <i>dr̥iḍ-dhvām</i>	जुहुध्वम् <i>juhu-dhvām</i>	युंघ्वम् <i>yuñg-dhvām</i>	सुनुध्वम् <i>sunu-dhvām</i>	क्रीणीध्वम् <i>krīṇī-dhvām</i>	भवध्वम् <i>bháva-dhvām</i>
3. द्विषताम् <i>dr̥iṣ-ātām</i>	जुहुताम् <i>juhv-ātām</i>	युञ्जताम् <i>yuñj-ātām</i>	सुन्वताम् <i>sunv-ātām</i>	क्रीणताम् <i>krīṇ-ātām</i>	भवन्ताम् <i>bhāv-antām</i>

Imperfect Indicative.

Sing. :

1. अद्विषि <i>á-dr̥iṣ-i</i>	अजुह्वि <i>á-juhv-i</i>	अयुञ्जि <i>á-yuñj-i</i>	असुन्वि <i>á-sunv-i</i>	अक्रीणि <i>á-krīṇ-i</i>	अभवे <i>á-bhave</i> (fr. °va-i)
2. अद्विष्टास् <i>á-dr̥iṣ-thās</i>	अजुहुषास् <i>á-juhu-thās</i>	अयुंक्थास् <i>á-yuñk-thās</i>	असुनुषास् <i>á-sunu-thās</i>	अक्रीणीषास् <i>á-krīṇī-thās</i>	अभवषास् <i>á-bhava-thās</i>
3. अद्विष्ट <i>á-dr̥iṣ-ṭa</i>	अजुहुत <i>á-juhu-ta</i>	अयुंक्त <i>á-yuñk-ta</i>	असुनुत <i>á-sunu-ta</i>	अक्रीणीत <i>á-krīṇī-ta</i>	अभवत <i>á-bhava-ta</i>

Du. :

- | | | | | | |
|----------------|--------------|--------------|---------------|--------------|--------------|
| 1. अद्विष्वहि | अजुहुवहि | अयुङ्वहि | असनुवहि | अक्रीणीवहि | अभववहि |
| á-dviṣ-vahi | á-juhu-vahi | á-yuñj-vahi | á-sun(u)-vahi | á-krīṇi-vahi | á-bhavā-vahi |
| 2. अद्विषायाम् | अजुह्वायाम् | अयुञ्जायाम् | असन्वायाम् | अक्रीणायाम् | अभवेयाम् |
| á-dviṣ-āthām | á-juhv-āthām | á-yuñj-āthām | á-sunv-āthām | á-krīṇ-āthām | á-bhav-ēthām |
| 3. अद्विषाताम् | अजुह्वताम् | अयुञ्जाताम् | असन्वाताम् | अक्रीणाताम् | अभवेताम् |
| á-dviṣ-ātām | á-juhv-ātām | á-yuñj-ātām | á-sunv-ātām | á-krīṇ-ātām | á-bhav-clān |

Plu. :

- | | | | | | |
|---------------|--------------|--------------|---------------|---------------|--------------|
| 1. अद्विप्सहि | अजुहमहि | अयुङ्महि | असनुमहि | अक्रीणीमहि | अभवमहि |
| á-dviṣ-mahi | á-juhu-mahi | á-yuñj-mahi | á-sun(u)-mahi | á-krīṇi-mahi | á-bhavū-mahi |
| 2. अद्विद्धम् | अजुह्वम् | अयुङ्ध्वम् | असनुध्वम् | अक्रीणीध्वम् | अभवध्वम् |
| á-dviḍ-dhvam | á-juhu-dhvam | á-yuñj-dhvam | á-sunv-dhvam | á-krīṇi-dhvam | á-bhav-dhram |
| 3. अद्विषत | अजुह्वत | अयुञ्जत | असन्वत | अक्रीणत | अभवन्त |
| á-dviṣ-ata | á-juhv-ata | á-yuñj-ata | á-sunv-ata | á-krīṇ-ata | á-bhav-anta |

214. Other examples :—no-class : $\sqrt{\tan}$ 'stretch', Pr. Act. *tanó-mi*, *tanó-si*, *tanó-ti*; *tan(u)vás*, *tanu-thás*, etc. Midd. *tanv-é*, *tanu-śé*, etc. like *su*; —á-cl. : $\sqrt{tud}$ 'strike', Pr. Act. *tudá-mi*, *tudá-si*, etc. like *bhū* (observ'g the accent); —ya-cl. : $\sqrt{nah}$ 'bind', Pr. Act. *náhyā-mi*, *náhya-si*, etc. like *bhū*; —cha-cl. $\sqrt{gam}$ 'go', Pr. *gáčchā-mi*, *gáccha-si*, etc. like *bhū*.

IRREGULARITIES.

For convenience of reference, a general synopsis of irregular and difficult verbs (alphabetically arranged) is given § 314; and to that synopsis the learner is referred for an illustration of the irregularities that are systematically described below.

I. THE ROOT-CLASS.

215. The four roots below are irregular chiefly in their weak forms :—

a. *as* 'be' is in the weak forms, except in Impf. and in

2nd sing. Impv. (irreg. *e-dhī*), reduced to *s* (*e.g.* Pr. 1 du. *s-rās* etc., Opt. *s-yām* etc.). Besides, the 2nd sing. Pres. is *ási* (instead of *as-si*); and the 2nd and 3rd sing. Impf. have between stem and ending the union-vowel *ī* (*ās-ī-s*, *ās-ī-t*).

Note.—Middle forms scarcely occur, except in so far as a Pres. Midd. aids in forming a Periphr. Fut. (282). Its stem is *s*, which in the 1st pers. changes to *h*, and before *s* and *dh* is lost:—Pr. *h-e*, *se*, *s-te*; *s-vahe*, etc.; 2 pl. *dhve*.

b. *han* 'strike, kill' is in weak forms before *t*, *th* weakened to *ha* (cf. 33. note), before *hi* (2nd Impv.), by dissimilation, to *ja*, and before a vowel (3rd pl.), by loss of *a* and restitution of an orig'l sound, to *ghn*.

c. *vaç* 'wish' is in the weak forms, by 31, *uç* (before *t* or *th*=*uç*: 45. b).

d. *çās* 'command' is in weak Act. forms before a consonant changed to *çis* (except in 2d Impv. where it becomes *çā*: *çā-dhī*); and in 3d pl. it has the endings of a redupl. verb (*ati* etc. . 199. d).

216. The following roots insert a union-vowel before pers'l endings that begin with a consonant:—

a. *brū* 'speak' mostly inserts an *ī* between its strong stem (*bró* = *bráv*) and a consonantal ending:—Pr. *brav-ī-mi* etc.

b. *ku*, *tu*, *nu*, *ru*, *stu* (208. I) may be inflected like *brū*.

c. *an* 'breathe,' *jakṣ* 'eat' or 'smile' (cf. 219), *rud* 'wail,' *çvas* 'breathe,' and *śvap* 'sleep' insert an *i* before all immediately following consonantal endings, except in 2d and 3d Impf., where they take optionally *ī* or *a*.

d. *īḍ* 'beg' and *īç* 'master' take an *i* before *dh* or *s*.

e. *ad* 'eat' inserts an *a* before the endings in 2d and 3d Impf.

217. *marj* 'rub, clean' is in strong forms, and optionally in weak before a vowel, *mārij*.

218. *çī* 'lie down' (Midd.) is gunated and accented throughout (*cé* or *çáy*), and it inserts an *r* before the endings in 3d pl.

219. *cakṣ* 'appear; announce,' *cakūs* 'shine,' *jakṣ* 'eat' or 'smile,' and *jāyar*

'wake,' though counted with the root-class, are really reduplicated verbs (the first two of *kūç* 'shine,' *jakṣ* of *ghas* 'eat' or *has* 'smile,' and *jāgar* of *gar* 'be awake'), and they have the endings and accent of a reduplicated verb (199 c. 208. II). Besides, *cakṣ* drops its *k* before endings that begin with another consonant than *m* or *v*; and *jakṣ* takes a union-vowel acc'g to 216. c.

220. Roots with a long initial vowel and some others (*ras*, *su*, etc., and √f. 218-9) are accented throughout.

II. THE REDUPLICATIVE CLASS.

221. *dā* 'give' and *dhā* 'put' (redupl. *da-dā*, *da-dhā*) drop in all weak forms their *ā*, and the weakened stem *da-dh* shifts its aspiration back on the initial before any alterant sound (45. b). The 2nd Impv. Act. is resp. *de-hi* and *dhe-hi*.

222. *par* (*pṛ*) 'fill' is in weak forms *pṛ* or *pūr*.

223. *hā*, Act., 'leave,' *hā*, Midd., 'run away,' and *mā*, Midd., 'measure' have as weak stems (i. e. the two last throughout) resp. *ja-hi*, *ji-hi*, and *mi-mi* (about the redupl'n cf. 208. II); and before a vowel or *y*, the final *i* (or *ī*) is lost.

224. *nij* 'clean,' *ric* 'separate,' *riç* 'perform' gunate, like intensives, the redupl. vowel (*né-nij* etc.), and strong forms are before a vowel weakened.

THE **no**-CLASS.

225. *çru* 'hear' and *dhū* 'shake' are weakened throughout to *çṛ* and *dhu*.

226. *kar* (*kṛ*) 'make' forms irregularly the strong stem *kar-ó* and the weak *kur-u*, which before *v*, *m*, *y* becomes *kuv*.

THE **a**-CLASS (unaccented).

227. *Roots in ā*.—Out of 54 (authenticated) roots in *ā*, 26 are arranged with the *a*-class. Their treatment is as follows:—

a. The great majority of them (21) change their *ā* to *āy*

or (*dhā* 'suck', *mā* 'change', *rā* 'weave', *vyā* 'envelop', *hva* 'call') to *ay* :— $\sqrt{gā}$ 'sing': stem *gáy-a*; $\sqrt{dhā}$ 'suck': stem *dháy-a*.

Note.—Many works, after Hindu example, give these roots as if terminating in *āi* (st. *°āy-a*) or *e* (st. *°āy-a*). Virtually, the stems in *°āya*, and possibly those in *°āya*, may be considered to come, by usual vowel-increment, from weakened root-forms in *i*, unless, indeed, we prefer, in accordance with modern theories (28. note 1), to derive them, in part at least, from roots in *e* (orig'lly *ai*) and *āi*.

b. *sthā* 'stand', *pā* 'drink', and *ghrā* 'smell'—properly reduplicative verbs—are inflected as if verbs of the *a*-class with the stems *tīṣṭha*, *pība* (or *pīva*), and *jīghra* :—Pr. *tīṣṭhā-mi*, *tīṣṭha-si*, etc.

c. *dhmā* 'blow', *mnā* 'know' have the stems *dhām-a*, *mān-a*.

228. *kram* 'go', *guh* 'cover', *marj* 'rule', *ṣṭhiv* 'spit' lengthen the vowel (*kram* only in Act.).

229. *sad* 'sit' forms the stem *sid-a*.

230. *danīṣ* 'bite', *rañj* 'redden', *sañj* 'adhere', *stañj* 'embrace', *manth* 'stir' drop their nasals.

THE *ā*-CLASS (accented).

231. Many roots, such as *muc* 'loosen', *lip* 'anoint', *lap* 'break', *vid* 'find', 'pour out', etc., have a nasal increment (32) :—st. *muñc-ā*, *vind-ā*, etc.

232. *bhrajj* 'fry' forms *bhrjj-ā* (regular) or *bharj-ā*.

THE *ya*-CLASS.

233. *jan* 'be born' forms the stem *jā-ya*.

234. Roots in *-am* and also *dir* 'play', *sir* 'sew' (properly *dīr*, *sīr*), and *mud* 'rejoice' lengthen their vowel :— $\sqrt{dam}$ 'tame': *dām-ya*: etc.

235. Roots in *ā* are said to drop their *ā* ($\sqrt{dā}$ 'cut': st. *d-yā*; $\sqrt{sā}$ 'bind': *s-yā*; etc.), and they are then artificially given as if terminating in *o* ($\sqrt{do}$, $\sqrt{so}$). Virtually, these roots follow the *ā*-class, forming their stem by weakening *ā*, or, may-be, an orig'l *āi*, to *i* (*dī-ā* = *dī-yā*).

REDUPLICATED PERFECT.

236. The Reduplicated Perfect, occurring in the Indicative mode alone, is formed by adding to the reduplicated root, directly or with the union-vowel *i*, the Perfect endings. Stem and accent change acc'g to 205.

237. THE REDUPLICATION is made as described in 189.

Note 1.—A repeated initial vowel is fused with a similar vowel into one long; but *i* and *u* are before a dissimilar vowel (i.e. before the strengthened root-vowel) resolved into *iy*, *ur*:— $\sqrt{us}$ 'be': (a-as) *ūs*; $\sqrt{iy}$ 'wish': (i-iy) *īy*, but in strong forms *iy-ēs*.

Note 2.—A few roots change an initial palatal or *h* to a guttural:— $\sqrt{ci}$ 'collect': *ci-ki*; $\sqrt{ji}$ 'gain': *ji-gi*; $\sqrt{han}$ 'kill': *ja ghan*.

238. The following special rules are to be observed:—

a. A long root-vowel is in the redupl. syllable shortened, and a diphthong reduced to its corresponding simple (short) vowel:— $\sqrt{dā}$ 'give': *da-dā*; $\sqrt{bhī}$ 'fear': *bi-bhī*; $\sqrt{sev}$ 'serve': *si-sev*.

Note.—The artificial root-finals *e*, *āi*, and *o* are reduplicated by *a*.

b. Initial *a* followed by more than one consonant is reduplicated by *ān*:— $\sqrt{arc}$ 'beam': *ān-arc*; $\sqrt{ardh}$ (*ṛdh*) 'thrive': *ān-ardh*.

Note.—Roots beginning with a prosodially long vowel other than *a*, generally form Periphr. Perf. (cf. 253).

c. The radical syllables *vā*, *yā* are in the redupl. syllable contracted to *u*, *i* (31):— $\sqrt{vac}$ 'speak': *u-vac*; $\sqrt{yaj}$ 'sacrifice': *i-yaj*; $\sqrt{svap}$ 'sleep': *su-svap*; $\sqrt{vyac}$ 'embrace': *vi-vyac*; $\sqrt{jyā}$ 'subdue': *ji-jyā*.

Note 1.—*dyut* 'shine' forms, in like manner, *di-dyut*.

Note 2.—*ṛā* 'weave' may also form *ṛa-rā*.

239. CHANGE OF STEM AND ACCENT.—Stem and accent change acc'g to 205. A strong, accented stem belongs to the sing. Act. (but cf. note), and a weak, unaccented stem to all other forms.

Note.—The 2d sing. is a vacillating form. Without the union-vow. *i*, it is a regular strong form. With *i* (often used at option: 242), it is in verbs that come under 241. c. and d. and in some others a regular weak form with the accent on the ending; while in remaining verbs, the accent is allowed to rest, without any attendant change of form, on any syllable.

The strong and weak forms are described below.

240. *Strong Stem.*—The root is strengthened as follows:—

a. A prosodially short initial or medial vowel, except *a*, is *guṇated*:— $\sqrt{i\bar{s}}$ 'wish': str. stem *iy-eṣ* (*y*: 237. note 1); $\sqrt{budh}$ 'know': *bu-bódh*.

b. A prosodially short *a* and any final vowel takes *guṇa* or *vrddhi* in 1st sing., *guṇa* in 2nd, and *vrddhi* in 3rd:— $\sqrt{tan}$ 'stretch': *ta-tān*; $\sqrt{nī}$ 'lead': *nī-né* or *nī-nāi*.

c. Apparently by a fusion of the stem and the personal ending, roots in *ā* (*e*, *āi*, *o*) form the 1st and 3rd sing. Act. in *āu* (about the 2nd, cf. 241. d. note):— $\sqrt{pā}$ 'drink': 1. 3. sing. *papāu*.

241. *Weak Stem.*—The root is unchanged or, if containing an *a*-vowel, by its loss weakened as follows:—

a. *gam* 'go', *jan* 'be born', *han* 'kill', *khan* 'dig', *ghas* 'eat' simply drop their *a*:—wk. stems *ja-gm*, *ja-jñ*, *ja-ghn* (237. note 2), *ca-khn*, *ja-kṣ*.

b. Roots capable of *samprasāraṇa* (31. note) generally suffer that change:— $\sqrt{kar}$ 'make': *ca-kṛ*; $\sqrt{vac}$ 'speak':

(normal st. *u-rac*, wk. st. *u-v'c*, *u-uc* =) *ñc*; $\sqrt{svap}$ 'sleep': *su-ṣup*; $\sqrt{hrā}$ 'invoke': *ju-hū*; $\sqrt{yaj}$ 'sacrifice' (*i-j'j*, *i-ij* =) *īj*; $\sqrt{jyā}$ 'subdue': *ji-j̄v̄*.

Note.—Roots in *ar* preceded by two consonants, optionally or not those in *ar* written with [˘] (31. note 2), and also *prach*, *bhraj* are unchanged.

c. Other roots than those included under a. and b. having a medial *a* between two simple consonants of which the first one is repeated unchanged, drop that *a* as well as the preceding consonant, and the only remaining vowel changes to *e*:— $\sqrt{sad}$ 'sit' (redupl. *sa-sad*): wk. stem *sed*; $\sqrt{tan}$ 'stretch': *ten*; $\sqrt{pat}$ 'fall': *pet*; $\sqrt{nam}$ 'bend': *nem*.

Note 1.—The *ē*-vowel probably in part comes from an original *ě*-sound (Gr. *ε*, Lat. *e*: cf. 28. note) belonging to the redupl. syllable: *sēd* fr. *sě-s'd*.

Note 2.—The following roots, though not included in the rule, suffer, optionally or not, a like contraction, viz. *jar* (*jř*) 'decay', *tar* (*tř*) 'cross', *trap* 'be embarrassed', *tras* 'tremble', *granth* 'tie', *bhāj* 'enjoy', *bhram* 'roam', *svan* 'sound'.

d. Roots in *ā* (*e*, *āi*, *o*) drop their *ā*:— $\sqrt{pā}$ 'drink': *pa-p*.

242. THE UNION-VOWEL **i** is inserted before consonantal endings: always before *rē* and mostly before the others. Before *tha* (2nd sing.) the insertion is optional for roots in *ā*, *ī*, *u*, and for many roots in a consonant. It is not allowed for roots in *ar* ($\sqrt{ar}$, $\sqrt{var}$ 'cover', and *jāgar* excepted).

Note.—*dru* 'run', *ṣru* 'hear', *stu* 'praise', *kar* 'make', *bhar* 'bear', *var* 'choose', *sar* 'run' take *i* only before *rē*.

243. Stem and endings are combined regularly, noticing only that before a vowel, radical *l* and *ñ*, especially after two consonants, are resolved into *iy* (*iy* or *y* before *i*) and *ur*. About *bhū* cf. 245.

244. *Examples of Inflection :*

a. Stem-formation acc'g to 240. a. बुध् *budh* 'know': str. stem बुबोध् *bu-bódh*, wk. stem बुबुध् *bu-budh*;

b. Stem-formation acc'g to 240. b and 241. b. कर् *kar* (*kr*) 'make': str. stem चकर् or चकार *ca-kár* or *ca-kár*, wk. stem चकृ *ca-kr* (and cf. 242. note);—नी *nī* 'lead': str. stem निने or निनै *ni-né* or *ni-nī*, wk. stem निनी *ni-nī*.

c. Stem-formation acc'g to (240. b and) 241. b. वच् *vac* 'speak': str. stem उवच् or उवाच् *u-vác* or *u-v.c*, wk. stem ऊच *ūc*.

d. Stem-formation acc'g to (240. b and) 241. c. तन् *tan* 'stretch': str. stem ततन् or ततान् *ta-tán* or *ta-tán*, wk. stem तेन् *ten*.

e. Root in *ā* (240. c, 241. d). दा *dā* 'give': str. stem ददा *da-dā*, wk. stem दद् *da-d*.

*Perfect.**Active.*

a. Sing.:	b. ———		c.	d.	e.
1. बुबोध् <i>bubódha</i>	चकर	निनय	उवच	ततन	ददौ <i>dadāu</i>
	<i>cakár-a</i>	<i>nináy-a</i>	<i>uvác-a</i>	<i>tatán-a</i>	
2.* बुबोधित <i>bubodhi-i-tha</i>	or चकार	निनाय	उवाच	ततान	ददाथ <i>dadātha</i>
	<i>cakár-a</i>	<i>nináy-a</i>	<i>uvác-a</i>	<i>tatán-a</i>	
3. बुबोध <i>bubódha</i>	चकर्ष	निनेष	उवकथ	ततन्थ	ददथ <i>dadātha</i>
	<i>cakár-tha</i>	<i>niné-tha</i>	<i>urák-tha</i>	<i>tatán-tha</i>	
4. बुबोधित <i>bubodhi-i-tha</i>	or चकार	निनयिथ	उवचिथ	तेनिथ	ददिथ <i>dad-i-thá</i>
	<i>cakár-tha</i>	<i>ninay-i-tha</i>	<i>uvac-i-tha</i>	<i>ten-i-thá</i>	
5. बुबोध <i>bubódha</i>	चकार	निनाय	उवाच	ततान	ददौ <i>dadāu</i>
	<i>cakár-a</i>	<i>nináy-a</i>	<i>uvác-a</i>	<i>ta-tán-a</i>	

*) About form and acc. of 2d Ipv., cf. 239. note and 242.

Du. :

1. बुबुधिव <i>bubudh-i-rá</i>	चकृव <i>cakr-rá</i>	निन्यिव <i>niny-i-rá</i>	ऊचिव <i>ūc-i-rá</i>	तेनिव <i>ten-i-rá</i>	ददिव <i>dad-i-vá</i>
2. बुबुधयुस् <i>bubudh-áthus</i>	चक्रयुस् <i>cakr-áthus</i> (39. b)	निन्ययुस् <i>niny-áthus</i>	ऊचयुस् <i>ūc-áthus</i>	तेनयुस् <i>ten-áthus</i>	ददयुस् <i>dad-áthus</i>
3. बुबुधतुस् <i>bubudh-átus</i>	चक्रतुस् <i>cakr-átus</i>	निन्यतुस् <i>niny-átus</i>	ऊचतुस् <i>ūc-átus</i>	तेनतुस् <i>ten-átus</i>	ददतुस् <i>dad-átus</i>

Plur. :

1. बुबुधिम <i>bubudh-i-má</i>	चक्रम <i>cakr-má</i>	निन्यिम <i>niny-i-má</i>	ऊचिम <i>ūc-i-má</i>	तेनिम <i>ten-i-má</i>	ददिम <i>dad-i-má</i>
2. बुबुध <i>bubudh-á</i>	चक्र <i>cakr-á</i>	निन्य <i>niny-á</i>	ऊच <i>ūc-á</i>	तेन <i>ten-á</i>	दद <i>dad-á</i>
3. बुबुधुस् <i>bubudh-ús</i>	चक्रुस् <i>cakr-ús</i>	निन्युस् <i>niny-ús</i>	ऊचुस् <i>ūc-ús</i>	तेनुस् <i>ten-ús</i>	ददुस् <i>dad-ús</i>

Middle.

Sing. :

1. बुबुधे <i>bubudh-é</i>	चक्रे <i>cakr-é</i>	निन्ये <i>niny-é</i>	ऊचे <i>ūc-é</i>	तेने <i>ten-é</i>	ददे <i>dad-é</i>
2. बुबुधिषे <i>bubudh-i-ṣé</i>	चकृषे <i>cakr-ṣé</i>	निन्यिषे <i>niny-i-ṣé</i>	ऊचिषे <i>ūc-i-ṣé</i>	तेनिषे <i>ten-i-ṣé</i>	ददिषे <i>dad-i-ṣé</i>
3. बुबुधे <i>bubudh-é</i>	चक्रे <i>cakr-é</i>	निन्ये <i>niny-é</i>	ऊचे <i>ūc-é</i>	तेने <i>ten-é</i>	ददे <i>dad-é</i>

Du. :

1. बुबुधिवहे <i>bubudh-i-váhe</i>	चकृवहे <i>cakr-váhe</i>	निन्यिवहे <i>niny-i-váhe</i>	ऊचिवहे <i>ūc-i-váhe</i>	तेनिवहे <i>ten-i-váhe</i>	ददिवहे <i>dad-i-váhe</i>
2. बुबुधाथे <i>bubudh-áthe</i>	चक्राथे <i>cakr-áthe</i>	निन्याथे <i>niny-áthe</i>	ऊचाथे <i>ūc-áthe</i>	तेनाथे <i>ten-áthe</i>	ददाथे <i>dad-áthe</i>
3. बुबुधाते <i>bubudh-áte</i>	चक्राते <i>cakr-áte</i>	निन्याते <i>niny-áte</i>	ऊचाते <i>ūc-áte</i>	तेनाते <i>ten-áte</i>	ददाते <i>dad-áte</i>

Plur. :

1. बुबुधिमहे	चक्रमहे	निन्यिमहे	ऊचिमहे	तेनिमहे	ददिमहे
<i>bu'udh-i-māhe</i>	<i>cakr-māhe</i>	<i>niny-i-māhe</i>	<i>ūc-i-māhe</i>	<i>ten-i-māhe</i>	<i>dad-i-māhe</i>
2* बुबुधिध्वे	चक्रध्वे	निन्यिध्वे	ऊचिध्वे	तेनिध्वे	ददिध्वे
<i>bubudh-i-dhvē</i>	<i>cakr-dhvē</i>	<i>niny-i-dhve</i>	<i>ūc-i-dhvē</i>	<i>ten-i-dhvē</i>	<i>dad-i-dhvē</i>
3. बुबुधिरे	चक्रिरे	निन्यिरे	ऊचिरे	तेनिरे	ददिरे
<i>bubudh-i-rē</i>	<i>cakr-i-rē</i>	<i>niny-i-rē</i>	<i>ūc-i-rē</i>	<i>ten-i-rē</i>	<i>dad-i-rē</i>

IRREGULARITIES (cf. Syn. 314).

245. *bhū* 'be, become' is inflected throughout with the stem *ba-bhū'r*, i.e. with anomalous reduplication, unchanged root-form and irregular combination.

246. *prach* (Act.) 'ask' and *bhraj* 'fry' are inflected throughout with the stems *pa-pra(c)ch* and *ba-bhraj* (or *ba-bharj*).

247. *vid* (Act.) 'know' has no reduplication; otherwise it is formed and inflected like a Perf. (str. stem *véd*, wk. stem *vid* without union-vowel), but it has the meaning of a Present:—*véd-a* 'I know', *vét-tha*, *véd-a*; *vid-rá* etc.

248. *ah* 'say', being used only in Perf. Act., lacks all the first persons and the 2nd pl., and has in 2nd sing. the form *āt-tha* (*h* changed to *t*).

249. *guh* 'cover' and *marj* 'rub' form the strong stems *ju-gūh*, *ma-mārj*.

250. *ryā* (rye) 'envelop', *vā* 'weave', *ṣvā* (ṣvi) 'swell', and *hrā* (hre) 'in-voke' make their stems in part or throughout from different root-forms, as follows: *ryā* makes its strong and optionally also its weak stem as if from the form *vye* (=vyay); *rā* and *ṣrā* have optional stems that may be referred variously to one or more root-forms (*rā*, *vī*, and *crā*, *ṣā*, *ṣci*); and *hvā* apparently borrows its Perf. from *hu* 'sacrifice'.

* The ending *dhve* (ling. *dh*) is sometimes allowed where not euphonically required.

PERIPHRASTIC PERFECT.

251. A few root-verbs and all derivative verbs take the Periphrastic Perfect, which is here, to save repetition, described once for all.

252. The Periphrastic Perfect is formed by loosely combining with the Redupl. Perfect of either of the auxiliary verbs *as* 'be', *kar* 'make' or (rarely) *bhū* 'be', the Accusative of a nominal stem in *ā* (accented), which is made directly from the Present stem of the resp. simple or derivative verb :— $\sqrt{ic}$ 'master': Primary Periphr. Pf. (Primary stem *īc-*) *īc-ām* + *āsa* or *cakāra* or *babhūra*; $\sqrt{būth}$ 'know': Caus. Pf. (Caus. stem *bodhāya-*: 329) *bodhayām* + *āsa* etc.; Desid. Pf. (Desid. st. *būbodhiṣa-* or in Midd. *būbhutsa-*: 322) *bubodhiśām* + *āsa* etc., or *bubhutsām* + *cakré* (254).

Note.—Though the noun and the auxiliary verb be generally combined as if forming together one compound verb, their occasional separation by other words and their independent accentuation in the older language indicate that they are not really to be considered as such.

253. The following root-verbs take the Periphr. Perfect :—

a. Roots beginning with a prosodially long vowel except *ā*, as *īd* 'honor', *indh* 'kindle', etc.; and also *ās* 'sit':—*īdām cakāra* etc.

b. A few others, viz. *ay* 'go', *day* 'divide', *kās* 'cough'; and optionally *rid* 'know', *us* 'burn', *bhar* 'bear', *bhī* 'fear', *hu* 'sacrifice', *hrī* 'blush':— $\sqrt{ay}$: *aydām cakāra*; $\sqrt{rid}$: *ridām cakāra*; $\sqrt{bhī}$ (redp. cl.): *bibhaydām cakāra*.

c. Most polysyllabic verbs given as roots (*cakāṣ* 'shine', *jāgar* [opt'ly] 'wake', etc.):—*jāgarām cakāra* etc.

254. The auxiliaries being inflected as usual, while the noun attached to them remains unchanged, no special paradigm needs be given. It must be noticed only that in the Middle the medial form of *kar* alone is used.

AORIST.

255. The Aorist is in part an Imperfect to which the corresponding Present is lost (though often found in the earlier language), and in part an independent Augment-Preterit, in form and inflection resembling an Imperfect. It is made by adding the secondary endings to an augmented stem that is differently formed in different groups of verbs. There are four distinct formations, viz.:—

256. I. THE ROOT-AORIST (resembling an Impf. of a verb of the root-class). The root alone is the stem throughout. Only a few roots in $\bar{a}$ and $\sqrt{bhū}$ 'be' take this form, and in the Active alone; in the Middle they have an *s*-Aorist (262):— $\sqrt{dā}$ 'give': stem (with the augm.) $\acute{a}-dā$.

257. II. THE **a**-AORIST (resembling an Impf. of the $\acute{a}$ -class). The stem is formed by adding the suffix *a* to the root, which is weakened by the loss of a penultimate *n* and a final $\bar{a}$, and by the reduction of *ar* (except when final, and in *darç* 'see') to *r*:— $\sqrt{lip}$ 'smear': $\acute{a}-lip-a$; $\sqrt{skand}$ 'leap': $\acute{a}-skad-a$; $\sqrt{khyā}$ 'speak': $\acute{a}-khy-a$; $\sqrt{vart}$ 'turn': $\acute{a}-vrt-a$; $\sqrt{drç}$ 'see': $\acute{a}-darç-a$.

Note.—All roots of this class, save those in $\bar{a}$, end in a consonant.

258. III. THE REDUPLICATED **a**-AORIST.—This Aorist, although like the others a primary formation, is attached to only six primary verbs, whereas it has come to be used as the regular Aorist-form of nearly all derivative verbs in *aya* (315). In sense it belongs, then, chiefly to the derivative conjugation, but in regard to form it is properly, once for all, treated here.

Note.—Root-verbs taking this Aor. are: *kam* 'love', *dru* 'run', *sru* 'flow', *ṣri* 'lean', and optionally *dhā* (*dhe*) 'suck', *ṣri* 'swell' (and cf. 268. note). Their Aor. being hardly authenticated, however, the rules and examples given below refer to the Aor. of derivative verbs in *aya*.

259. The stem is formed by adding to the reduplicated root the suffix *a*, before which final *i* and *ū* are mostly gunated. A medial *ar* is retained when the redupl. syll. is *a*, or reduced to *r* when it is *i*:— $\sqrt{rakṣ}$ 'protect': augm. stem *á-ra-rakṣ-a*; $\sqrt{var}$ (*vr*) 'choose': *á-vī-var-a* (about redupl'n, see below); $\sqrt{hu}$ 'sacrifice': *á-ju-hav-a*; $\sqrt{vart}$ (*vrt*): *á-va-vart-a* or *á-vī-vrt-a*.

Note.—Roots developing a *p* before the Causat. suffix (329. b. c) retain it in their Aor., and change the preceding *ū* to *a* or, rarely, *i*:— $\sqrt{dā}$ 'give': *á-dī-dap-a*; $\sqrt{sthā}$: *á-ti-ṣṭhip-a*.

260. *Reduplication.*—The reduplication is made according to 189, noticing only that *a* if prosodially short or followed by *r* is mostly repeated by *i* (medial *ar* by *a* or *i*). Besides, the formation is subject to a rhythmical law requiring a difference of prosodial quantity as between the reduplicating and the radical vowel. This difference often occurs naturally; but when it does not, it is brought about by a lengthening of the redupl. vowel or sometimes by an expulsion of the radical nasal:— $\sqrt{rakṣ}$ 'protect': *á-ra-rakṣ-a* (red. root: $\sim -$); $\sqrt{krudh}$ 'be angry': *á-cu-krudh-a* ($- \sim$); $\sqrt{jān}$ 'be born': *á-jī-jan-a* ($- \sim$, *i* lengthened); $\sqrt{var}$ 'choose': *á-vī-var-a* ($- \sim$, *i* lengthened); $\sqrt{krand}$ 'neigh': *á-ci-krad-a* ($- \sim$, *n* dropped).

Note.—If a root both begins and ends with two consonants, the required rhythm is impossible, unless, indeed, a radical nasal can be dropped.

261. Sometimes a long root-vowel is shortened in favor of the usual prolonga-

tion of the reduplicating vowel :— $\sqrt{sā}h$ ‘accomplish’: $\acute{a}-sī-śadh-a$; $\sqrt{dīp}$ ‘shine’: $\acute{a}-dī-dīp-a$ or $\acute{a}-dī-dīp-a$.

262. IV. THE SIBILANT AORISTS.—The stem is formed by adding *s*, *is*, *sis*, or *sa* to the root, which before *sis* and *sa*, and even, if ending in a consonant, before *s* in the Middle, is unchanged (except that *ar* becomes *r*), while in remaining cases it is vṛddhied or (if consonantal, before *is*) guṇated in the Active and guṇated in the Middle.

In the table below, this rule is applied in forming the various sibilant-stems from the following roots, viz.:—(*s*-Aor.) *nī* ‘lead’, *rudh* ‘stop’, *kar* ‘make’;—(*is*-Aor.) *pū* ‘purify’, *budh* ‘know’;—(*sis*-Aor.) *yā* ‘go’;—(*sa*-Aor.) *diç* ‘show’, *karç* ‘draw’:—

		s-AOR.		is-AOR.		sis-AOR.	sa-AOR.
		Act.	Midd.	Act.	Midd.	Act.	Act.& Midd.
Root-vow.	final	vṛddhi	guṇa	vṛddhi	guṇa	unchanged	unch. (<i>ar=r</i>)
	non-fin.		unch. (<i>ar=r</i>)	guṇa	guṇa		
Stems		$\acute{a}-nāi-s$	$\acute{a}-ne-s$	$\acute{a}-pūr-is$	$\acute{a}-par-is$	$\acute{a}-yā-sis$	$\acute{a}-dik-sa$
		$\acute{a}-rūt-s$	$\acute{a}-rut-s$	$\acute{a}-bodh-is$	$a-bodh-is$		$\acute{a}-kṛṣ-a$
		$\acute{a}-kār-s$	$a-kṛ-s$				

Notes:—

1. s-Aor.—Roots with a medial *ar* followed by *ç* (also *karç*, *saç*) optionally or not invert these letters in the Act.; and certain roots in $\bar{a}$ (*sthā*, $\bar{d}ā$ ‘give’, $\bar{dh}ā$ ‘put’, etc.) change in the Midd. $\bar{a}$ to *i*:— $\sqrt{dar}ç$ ‘see’: $\acute{a}-drāk-s$ $\sqrt{spar}ç$ ‘touch’: $\acute{a}-spār-k-s$ or $\acute{a}-sprāk-s$;— $\sqrt{dā}$: $\acute{a}-di-s$.

2. **is-Aor.**—In the Act., a medial *a* before one consonant sometimes becomes *ā*, and *u* in $\sqrt{guh}$ 'conceal' becomes *ū*:— $\sqrt{kan}$ 'sound': *ā-kān-is* (or *ā-kan-is*).

3. **sis-Aor.**—Here belong several roots in *ā*, two in *!* (*mī* 'diminish', *lī* 'cling', which change *!* to *a*) and three in *m* (*nam*, *yam*, *ram*), but in the Act. alone; in the Midd. they follow the *s-Aor*.

4. **sa-Aor.**—Here belong roots in *ç*, *ş*, *h*, sounds that with the suffixal *s* form *kş* (§5. b). A few roots in *ç*, *ş*, *h* may or must take other Aorist forms; and some in *h* drop in certain Middle forms their stem-suffix *sa* (e.g. $\sqrt{duh}$ 'milk' 3 sing. *ā-dhuk-şa-ta* or *ā-dug-dha*).

263. **Endings.**—The personal endings are those described 198. Stems in *a* have, as usual (199. c. e), in 3rd pl. the endings *an*, *anta* (others *us*, *ata*), and in 2nd and 3rd du. Midd., *sa*-stems excepted, *ethām etām* (others, *sa*-stems included, *āthām, ālam*).

264. **Combination of Stem and Endings.**—Beside the usual rules, the following peculiarities are to be observed:

a. In joining the stem-endings *is* and *sis* with the personal endings *s* and *t* (2nd and 3rd sing.), the resulting combinations are reduced (by 35, 35. note 1, and by a compensatory lengthening of *i*) to *īs*, *īt*; and the *s-Aor.* is inflected analogously by inserting an *ī*. The result then is:

Sing. .	is-Aor.:	sis-Aor. .	s-Aor. .
1.	<i>iş-am</i> (§. 63. c)	<i>siş-am</i>	<i>s-am</i>
2.	<i>īs</i> (for <i>is-s</i>)	<i>sīs</i> (for <i>sis-s</i>)	<i>s-ī-s</i>
3.	<i>īt</i> (for <i>is-t</i> : 35. note 1)	<i>sīt-t</i> (for <i>sis-t</i>)	<i>s-ī-t</i>

b. A final *s* of the stem is before *dh* (2d pl. Midd.) always lost (57), and if it should have been lingualized, *dh* mostly becomes *ḍh*. If preceded by a short vowel or a consonant, nasals and *r* excepted, *s* is lost also before *t* and *th*: Thus:— $\sqrt{ni}$ 'lead': 2d pl. Midd., *s-Aor.* *ā-ne-ḍhvam* (for *ā-neş-ḍhvam*); $\sqrt{rudh}$ 'stop': 2d pl. Act., *s-Aor.* *ā-rūut-ta* (for *ā-rūuts-ta*).

c. The stem-final *a* is treated as in the Pres.-system, being dropped before *a* and *e*, and lengthened in 1st du. and pl. (211. a. b). In the *sa-Aor.* it is lost also before *i* in 1st sing. Midd.

d. *ā* is lost before a dissimilar vowel (*u*, *i*).

265. *Examples of Inflection :—*

I. Root-Aor.	दा <i>dā</i> 'give': tense-stem	अदा <i>á-dā</i>
II. a-Aor.	लिप् <i>lip</i> 'smear': „	अलिप <i>á-lip-a</i>
III. Redp. a-Aor.	जन् <i>jan</i> 'be born': „	अजीजन <i>á-jī-jan-a</i>
IV. s-Aor.	नी <i>nī</i> 'lead': „	{ अनैस् <i>á-nāi-s</i> (°āi- <i>ṣ</i> : 63. c) अनेस् <i>á-ne-s</i> (°e- <i>ṣ</i>)
is-Aor.	पू <i>pū</i> 'purify': „	{ अपाविस् <i>á-pāṇ-is</i> (°v- <i>iṣ</i>) अपविस् <i>á-pav-is</i> (°v- <i>iṣ</i>)
sa-Aor.	दिश् <i>diṣ</i> 'show': „	अदिक्ष <i>á-dik-ṣa</i> .

*Aorist.**Active.*

S. : Root-AOR.	a-AOR.	REDP. a-AOR.	s-AOR.	is-AOR.	sa-AOR.	
1. अदाम्	अलिपम्	अजीजनम्	अनैषम्	अपाविषम्	अदिक्षम्	264. c
<i>á-dām</i>	<i>á-lip-am</i>	<i>á-jījan-am</i>	<i>á-nāiṣ-am</i>	<i>á-pāviṣ-am</i>	<i>á-dikṣ-am</i>	
2. अदास्	अलिपस्	अजीजनस्	अनैषीस्	अपावीस्	अदिक्षस्	
<i>á-dā-s</i>	<i>á-lipa-s</i>	<i>á-jījana-s</i>	<i>á-nāiṣ-ī-s</i>	<i>á-pāvi-s</i> (264. a)	<i>á-dikṣa-s</i>	
3. अदात्	अलिपत्	अजीजनत्	अनैषीत्	अपावीत्	अदिक्षत्	
<i>á-dā-t</i>	<i>á-lipa-t</i>	<i>á-jījana-t</i>	<i>á-nāiṣ-ī-t</i>	<i>á-pāvi-t</i> (264. a)	<i>á-dikṣ-t</i>	
Du. :						
1. अदाव	अलिपाव	अजीजनाव	अनैषु	अपाविषु	अदिक्षाव	
<i>á-dā-ra</i>	<i>á-lipā-ra</i>	<i>á-jījanā-ra</i>	<i>á-nāiṣ-ra</i>	<i>á-pāviṣ-ra</i>	<i>á-dikṣā-ra</i>	
2. अदातम्	अलिपतम्	अजीजनतम्	अनैष्टम्	अपाविष्टम्	अदिक्षतम्	
<i>á-dā tam</i>	<i>á-lipa-tam</i>	<i>á-jījana-tam</i>	<i>á-nāiṣ-ṭam</i>	<i>á-pāviṣ-ṭam</i>	<i>á-dikṣa-tam</i>	
3. अदाताम्	अलिपताम्	अजीजनताम्	अनैष्टाम्	अपाविष्टाम्	अदिक्षताम्	
<i>á-dā-tām</i>	<i>á-lipa-tām</i>	<i>á-jījana-tām</i>	<i>á-nāiṣ-ṭām</i>	<i>á-pāviṣ-ṭām</i>	<i>á-dikṣa-tām</i>	
Plu. .						
1. अदाम	अलिपाम	अजीजनाम	अनैष्म	अपाविष्म	अदिक्षाम	
<i>á-dā-ma</i>	<i>á-lipā-ma</i>	<i>á-jījanā-ma</i>	<i>á-nāiṣ-ma</i>	<i>á-pāviṣ-ma</i>	<i>á-dikṣā-ma</i>	
2. अदात	अलिपत	अजीजनत	अनैष्ट	अपाविष्ट	अदिक्षत	
<i>á-dā-ta</i>	<i>á-lipa-ta</i>	<i>á-jījana-ta</i>	<i>á-nāiṣ-ṭa</i>	<i>á-pāviṣ-ṭa</i>	<i>á-dikṣa-ta</i>	
3. अदुस्	अलिपन्	अजीजनन्	अनैषुस्	अपाविषुस्	अदिक्षन्	263
<i>á-d-us</i> (264. d)	<i>á-lip-an</i>	<i>á-jījan-an</i>	<i>á-nāiṣ-us</i>	<i>á-pāviṣ-us</i>	<i>á-dikṣ-an</i>	

Middle.

Sing :

1.	अदिषि <i>á-di-ṣ-i</i>	अलिपे <i>á-lipe</i> (fr. <i>*pa-i</i>)	अजीजने <i>á-jījane</i>	अनेषि <i>á-neṣ-i</i>	अपविषि <i>á-paviṣ-i</i>	अदिक्षि <i>á-dikṣ-i</i> (264. c)
2.	etc.	अलिपयाम् <i>á-lipa-thās</i>	अजीजनयाम् <i>á-jījana-thās</i>	अनेष्टाम् <i>á-neṣ-thās</i>	अपविष्टाम् <i>á-paviṣ-thās</i>	अदिक्षयाम् <i>á-dikṣa-thās</i>
3.		अलिपत <i>á-lipa-ta</i>	अजीजनत <i>á-jījana-ta</i>	अनेष्ट <i>á-neṣ-ṭa</i>	अपविष्ट <i>á-paviṣ-ṭa</i>	अदिक्षत <i>á-dikṣa-ta</i>

Du.:

1.	अलिपावहि <i>á-lipā-vahi</i>	अजीजनावहि <i>á-jījanā-vahi</i>	अनेष्वहि <i>á-neṣ-vahi</i>	अपविष्वहि <i>á-paviṣ-vahi</i>	अदिक्षावहि <i>á-dikṣā-vahi</i>
2.	अलिपेथाम् <i>á-lip-ethām</i>	अजीजनेथाम् <i>á-jījan-ethām</i>	अनेषाथाम् <i>á-neṣ-āthām</i>	अपविषाथाम् <i>á-paviṣ-āthām</i>	अदिक्षाथाम् <i>á-dikṣ-āthām</i>
3.	अलिपेताम् <i>á-lip-etām</i>	अजीजनेताम् <i>á-jījan-etām</i>	अनेषाताम् <i>á-neṣ-ātām</i>	अपविषाताम् <i>á-paviṣ-ātām</i>	अदिक्षाताम् <i>á-dikṣ-ātām</i>

Plu.: (266).

1.	अलिपामहि <i>á-lipā-mahi</i>	अजीजनामहि <i>á-jījanā-mahi</i>	अनेष्महि <i>á-neṣ-mahi</i>	अपविष्महि <i>á-paviṣ-mahi</i>	अदिक्षामहि <i>á-dikṣā-mahi</i>
2.	अलिपध्वम् <i>á-lipa-dhvam</i>	अजीजनध्वम् <i>á-jījana-dhvam</i>	अनेद्वम् <i>á-neḍhvam</i>	अपविद्वम् <i>á-paviḍhvam</i>	अदिक्षध्वम् <i>á-dikṣa-dhvam</i>
3.	अलिपन्त <i>á-lip-anta</i>	अजीजनन्त <i>á-jījan-anta</i>	अनेषन्त <i>á-neṣ-anta</i>	अपविषन्त <i>á-paviṣ-anta</i>	अदिक्षन्त <i>á-dikṣ-anta</i>

266. Other examples. — s-Aor. : $\sqrt{\text{rudh}}$ 'stop'; Act. *á-rāuts-am*, *á-rāuts-i-s*, *á-rāuts-i-t*; *á-rāuts-va*, *á-rāut-tam* (264. b), *á-rāut-tām*; *á-rāuts-ma*, *á-raut-ta*, *á-rāuts-us*; Midd. *á-ruts-i*, *á-rut-thās*, etc. (2 pl. *á-rud-dhcam*); — is-Aor. : $\sqrt{\text{budh}}$ 'know'; Act. *á-bodhiṣ-am*, *á-bodhiṣ*, etc.; Midd. *á-bodhiṣ-i* etc.; — sis-Aor. : $\sqrt{\text{yā}}$ 'go'; Act. *á-yāsis-am*, *á-yāsis*, *á-yāsi-t*, etc. like is-Aor.; Midd. (transferred to the s-Aor.) *á-yās-i* etc.

IRREGULARITIES (cf. Syn. 314).

267. The root-Aorist.—*bhū* 'be' resolves before a vowel *ū* to *ūv* (instead of *uv*: 40. a), and it takes in 3rd pl. Act. the ending *an* (instead of *us*: 263).

268. *The a-Aorist.*—*pat* 'fall', *vac* 'speak', *naç* 'perish', *as* 'throw', and *çās* 'command' form the stems *á-papt-a*, *á-voc-a*, *á-neç-a*, *ásth-a*, and *á-çis-a* (but Midd. *á-çās-is*), which are inflected regularly.

Note.—The first three of these stems, though commonly counted to this class, are properly the result of a contracted reduplication. Thus *ápapta* clearly comes from *á-pa-p(a)t-a*, and *ároca* from *á-ra-r(a)c-a*, with vocalized *r*. About *áneça* (for *á-na-n(a)ç-a*), cf. 241. c. note 1. The genesis of *ásth-a* and *áçis-a* (cf. 215. d) is more uncertain.

269. *The Reduplicated a-Aorist.*—*pā* 'drink' and *dyut* 'shine' form the Caus. stems *á-pipy-a* and *á-di-dyut-a*. (The 1ry stems are not reduplicated.)

270. *The s-Aorist.*—Roots in *ar* marked as terminating in *r̄* (31. note 2) change in the middle *ar* to *ir*; and *han* 'kill', *gam* 'go', *yam* 'check' drop in the Middle their nasal (*gam*, *yam* optionally):— $\sqrt{tar}$ (*t̄r̄*) 'cross': *á-tir-ṣ-i*; $\sqrt{gam}$ 'go': 3 sing. *á-ga-ta* or *á-gaṁ-s-ta*.

271. *The is-Aor.*—*marj* 'rub off' forms the vṛddhi-stem *á-mārj-is* (or with *s*-Aor. *á-mārḁ-s*); and *grah* 'take' has a stem in *is*.

PRECATIVE (or *Benedictive*).

272. This very rare verb-form, really an Aorist Optative, is made in the Active by adding to the weak root (273) the Optative sign *yá* extended by an *s*, and in the Middle by adding to the stem of the *s* or the *is*-Aor. the Optative sign *ī*, also in part extended by an *s*:— $\sqrt{bhū}$ 'be': Act. stem *bhū-yās*; Midd. stem *bhaviṣ-ī-(s)*.

273. The form of the root is in Prec. Act. almost throughout the same as in Pres. Pass. (287), except that *ā* changes to *e* instead of *ī*, and that $\sqrt{tan}$ remains unaltered. In Prec. Midd. it is the same as in *s* and *is*-Aorists.

274. *Endings.*—The personal endings are those of the Opt., noticing only that the 2nd and 3rd du., by a peculiar insertion of that *s* which should follow the Opt. sign, become *ā-s-thām*, *ā-s-lam*.

275. *Example of Inflection*:—भू *bhū* 'be': Act. stem भूयास् *bhū-yā-s*; Midd. stem भविषी(स्) *bhav-iṣ-i-(s)*.

ACTIVE.			MIDDLE.		
S.	D.	P.	S.	D.	P.
1. भूयास् <i>bhū-yās-am</i>	भूयास्त <i>bhū-yās-ra</i>	भूयास <i>bhū-yās-ma</i>	भविषीय <i>bhaviṣ-īy-á</i>	भविषीवहि <i>bhaviṣ-ī-rāhi</i>	भविषीमहि <i>bhaviṣ-ī-māhi</i>
2. भूयास् <i>bhū-yās</i>	भूयास्तम् <i>bhū-yās-tam</i>	भूयास्त <i>bhū-yās-ta</i>	भविषीष्टास् <i>bhaviṣ-ī-ṣ-ṭhās</i>	भविषीयास्याम् <i>bhaviṣ-īy-āsthām</i>	भविषीदुम् <i>bhaviṣ-ī-dhram</i>
3. भूयात् <i>bhū-yā-t</i> (35. n. 1)	भूयास्ताम् <i>bhū-yās-tām</i>	भूयासुस् <i>bhū-yās-us</i>	भविषीष्ट <i>bhaviṣ-ī-ṣ-ṭá</i>	भविषीयास्ताम् <i>bhaviṣ-īy-āsthām</i>	भविषीरन् <i>bhaviṣ-ī-rān</i>

FUTURE.

276. There are two Futures: I. *The syá-Future* with a stem in *syá*, and II. *The Periphrastic Future* formed by the aid of an auxiliary verb. Both are allowed to be made from all verbs alike, though the latter is of rare use.

The *syá-Fut.* has a preterit-form, *The Conditional*.

I. THE *syá*-FUTURE.

277. The tense-sign *syá* is added (directly or by the union-vowel *i*) to the gunated root; and the stem is inflected like a Pres. of the *á*-class:— $\sqrt{dā}$ 'give': stem *dā-syá*; $\sqrt{bhū}$ 'be': *bhav-i-syá* (§ 63. c).

Note.—Roots that in the s-Aor. invert the medial letters *ar* (262. note 1) do so in the Fut. likewise:— $\sqrt{darṣ}$ 'see': *drak-syá*; $\sqrt{sparṣ}$ 'touch': *spark-syá* or *sprak-syá*.

278. The union-vowel *i* is used after all roots in a semivowel, and after a majority of roots in a spirant (those which refuse it changing their spirant to a mute, viz.: *ç, ś, h* to *k*: 45. b; and *s* to *t*: 57), but only after a few roots in a vowel or a closed consonant [*çri, çri, çī, su, stu* (both opt'ly), *dhū, bhū, ryac, eraṣ, ead, rid, ardh*, etc.].

279. Examples :—दा *dā* 'give'; भू *bhū* 'be'.

ACTIVE.			MIDDLE.		
S.	D.	P.	S.	D.	P.
1. दास्यामि <i>dāsyā-mi</i>	दास्यावस् <i>dāsyā-vas</i>	दास्यामस् <i>dāsyā-mas</i>	दास्ये <i>dāsyē</i>	दास्यावहे <i>dāsyā-vahe</i>	दास्यामहे <i>dāsyā-mahe</i>
2. दास्यसि <i>dāsyā-si</i>	दास्यथस् <i>dāsyā-thas</i>	दास्यथ <i>dāsyā-tha</i>	दास्यसे <i>dāsyā-se</i>	दास्येथे <i>dāsy-ēthe</i>	दास्यध्वे <i>dāsyā-dhve</i>
3. दास्यति <i>dāsyā-ti</i>	दास्यतस् <i>dāsyā-tas</i>	दास्यन्ति <i>dāsy-ānti</i>	दास्यते <i>dāsyā-te</i>	दास्येते <i>dāsy-ēte</i>	दास्यन्ते <i>dāsy-ānte</i>
1. भविष्यामि <i>bhaviṣyā-mi</i> etc.	भविष्यावस् <i>bhaviṣyā-vas</i> etc.	भविष्यामस् <i>bhaviṣyā-mas</i> etc.	भविष्ये <i>bhaviṣyē</i> etc.	भविष्यावहे <i>bhaviṣyā-rahe</i> etc.	भविष्यामहे <i>bhaviṣyā-mahe</i> etc.

Irregularities :

280. *grah* 'take', *majj* 'sink', *marj* 'rub off', *vā* (*ve*) 'weave', *hvā* (*hve*) 'call' have the stems *grah-i-syā* (*i*: 68. note), *mañk-syā*, *mārk-syā*, *vay-i-syā* (or *vā-syā*), *hvay i-syā* (or *hvā-syā*).

CONDITIONAL (Preterit of the *sya*-Fut.).

281. This rare tense (in sense of 'should have . .'), is made from the Future-stem precisely as an Imperfect from a Present-stem :— $\sqrt{dā}$ 'give': stem *á-dā-sya*; $\sqrt{bhū}$ 'be': *á-bhav-i-sya*.

ACTIVE.			MIDDLE.		
S.	D.	P.	S.	D.	P.
1. अदास्याम् <i>á-dāsyā-am</i>	अदास्याव <i>á-dāsyā-va</i>	अदास्याम <i>á-dāsyā-ma</i>	अदास्ये <i>á-dāsyē</i>	अदास्यावहि <i>á-dāsyā-vahi</i>	अदास्यामहि <i>á-dāsyā-mahi</i>
2. अदास्यस् <i>á-dāsyā-s</i>	अदास्यतम् <i>á-dāsyā-tam</i>	अदास्यत <i>á-dāsyā-ta</i>	अदास्यथास् <i>á-dāsyā-thās</i>	अदास्येथाम् <i>á-dāsy-ēthām</i>	अदास्यध्वम् <i>á-dāsyā-dhvam</i>
3. अदास्यत् <i>á-dāsyā-t</i>	अदास्यताम् <i>á-dāsyā-tām</i>	अदास्यन् <i>á-dāsy-an</i>	अदास्यत <i>á-dāsyā-ta</i>	अदास्येताम् <i>á-dāsy-ētām</i>	अदास्यन्त <i>á-dāsy-anta</i>
1. अभविष्याम् <i>á-bhaviṣyā-am</i> etc.	अभविष्याव <i>á-bhaviṣyā-va</i> etc.	अभविष्याम <i>á-bhaviṣyā-ma</i> etc.	अभविष्ये <i>á-bhaviṣyē</i> etc.	अभविष्यावहि <i>á-bhaviṣyā-vahi</i> etc.	अभविष्यामहि <i>á-bhaviṣyā-mahi</i> etc.

II. PERIPHRASTIC FUTURE.

282. The Periphrastic Future consists of a masc. agent-noun in *tār*—formed by adding that ending (directly or by the union-vow. *i*) to the gunated root —, which in the 3rd persons, with the value of a Future Active Participle, is used alone in the resp. Nominative forms, while in the other persons it combines as a Nom. sing. with the auxiliary *as* ‘be’ (in the Middle inflected acc’g to 215. a. note):— $\sqrt{dā}$ ‘give’: stem in 3rd pers. *dātār* (sing. $^{\circ}tā$, du. $^{\circ}tār-āu$, pl. $^{\circ}tār-as$: 122); in 1st and 2nd pers. *dātā* + $\sqrt{as}$.

Note.—Even here, as in the Periphr. Perf. (252. note), the noun and the auxiliary are sporadically found separated by intervening words.

283. The union-vowel *i* is used as in the *syá*-fut. (278), except after roots in *ar*.

284. *Examples*:—दा *dā* ‘give’; बुध् *budh* ‘know’.

ACTIVE.			MIDDLE.		
S.	D.	P.	S.	D.	P.
1. दातास्मि दातास्व दातास्मस्	<i>dāt(ā=a)āsmi</i>	<i>dātā=svas</i>	दाताहे दातास्वहे दातास्महे	<i>dātā=he</i>	<i>dātā=svahe</i>
2. दातासि दातास्य दातास्य	<i>dāt(ā=a,āsi)</i>	<i>dātā=sthas</i>	दातासे दातामाथे दाताध्वे	<i>dātā=se</i>	<i>dātā=sāthe</i>
3. दाता दातारौ दातारस्	<i>dātā</i>	<i>dātārāu</i>	दाता दातारौ दातारस्	<i>dātā</i>	<i>dātārāu</i>
1. बोधितास्मि बोधितास्व बोधितास्मस्	<i>bodhitāsmi</i>	<i>bodhitā=svas</i>	बोधिताहे बोधितास्वहे बोधितास्महे	<i>bodhitā=he</i>	<i>bodhitā=svahe</i>
etc.	etc.	etc.	etc.	etc.	etc.

PASSIVE.

285. Only the Present-system has a special Passive-stem; in other tenses the Middle forms are used with a Passive sense.

286. The Passive-stem of the Present-system is made by adding to a weakened or unchanged form of the root the accented suffix *yá*. Except as regards the accent, it resembles, then, a Present-stem of the *ya*-class (209), and it is inflected precisely as such a stem, though only in the Middle:— $\sqrt{\text{han}}$ 'strike, kill': stem *han-yá*; $\sqrt{\text{añj}}$ 'anoint': *añj-yá*; $\sqrt{\text{vac}}$ 'speak': *uc-yá*.

287. The form of the root is as follows:—

a. Samprasāraṇa takes place acc'g to 31, except as regards final *-ar*, which, if preceded by one consonant, is weakened to *ri* or (in so-called *r̥*-roots: 31. note 2) to *ir* or *ūr*, while otherwise it remains unaltered:— $\sqrt{\text{rac}}$ 'speak': *uc-yá*; $\sqrt{\text{yaj}}$ 'sacrifice': *ij-yá*; $\sqrt{\text{jyū}}$ 'conquer, grow old': *jī-yá*; $\sqrt{\text{cvā}}$ 'swell': *çū-yá*; $\sqrt{\text{darç}}$ 'see': *dṛç-yá*; $\sqrt{\text{kar}}$ 'make': *kri-yá*; $\sqrt{\text{kā}}$ (*kṛ*) 'scatter': *kīr-yá*; $\sqrt{\text{par}}$ (*pṛ*) 'fill': *pūr-yá*; $\sqrt{\text{smar}}$ 'remember': *smar-yá*.

b. A penult. nasal is dropped:— $\sqrt{\text{sañj}}$ 'cling': *saj-yá*.

c. Final *ā* is in certain roots (cf. note) changed to *ī*; and final *i* and *u*, as also medial *i* and *u* before *r* or *r̥*, are lengthened (29):— $\sqrt{\text{dhū}}$ 'put': *dhi-yá*; $\sqrt{\text{hū}}$ 'sacrifice': *hū-yá*; $\sqrt{\text{div}}$ 'play': *dīr-yá* (but cf. 234).

Note.—Roots that change *ā* to *ī* are: *gā* (*gāi*) 'sing', *dā* 'give', *dā* (*de*) 'protect', *dā* (*do*) 'cut', *dhā* 'put', *dhā* (*dhe*) 'suck', *pā* 'drink' (but *pā* 'protect': *pā-yá*), *mā* 'measure', *sthā* 'stand', *sphā* 'swell', *sā* (*so*) 'destroy', *hā* 'leave'.—About roots in *yā* and *ṛā*, cf. a. above.

d. *khan* 'dig', *jan* (if used in Pass., cf. 314) 'be born', *tan* 'stretch', *san* 'procure' optionally drop their *n* and lengthen their *a* (*khā-yá* etc.).

e. *çās* 'command', *çī* 'lie down', *çvi* 'swell' form the stems *çīç-yá*, *çuy-yá*, *çū-yá*; and *daridrā* 'be poor', *didhi* 'appear' drop their end-vowels.

288. *Example*:—कर *kar* 'make': stem क्रिय *kri-yá* (287. a).

	PR. IND.	PR. OPT.	PR. IPV.	IPF.
S.: 1.	क्रिये <i>kriy-é</i>	क्रियेय <i>kriyéy-a</i>	क्रियै <i>kriyāi</i>	अक्रिये <i>á-kriye</i> (fr. <i>ya-i</i>)
2.	क्रियसे <i>kriyá-se</i>	क्रियेयास् <i>kriyé-thās</i>	क्रियस् <i>kriyá-sca</i>	अक्रिययास् <i>á-kriya-thās</i>
3.	क्रियते <i>kriyá-te</i> etc.	क्रियेत <i>kriyé-ta</i> etc.	क्रियताम् <i>kriyá-tām</i> etc.	अक्रियत <i>á-kriya-ta</i> etc.

289. From the Perf. on, the Middle forms are used in a Passive sense. But the Aor. has in 3rd sing. a special form made by adding *i* to the root, which is mostly strengthened, final vowels and a medial *a* before one consonant being vrddhied, medial vowels others than *a* gunated:— $\sqrt{ni}$ 'lead': Aor. 3rd sing. *á-nāy-i*; $\sqrt{lu}$ 'cut': *á-lāv-i*; $\sqrt{pac}$ 'cook': *á-pāc-i*; $\sqrt{budh}$ 'know': *á-bodh-i*.

Note 1.—A final *ā* takes *y* before *i*:— $\sqrt{dā}$ 'give': *á-dāy-i*.

Note 2.—Certain verbs, chiefly such as end in a vowel, are allowed to make their Aor., Prec., Fut., and Cond. by adding the usual tense-sign to a base coinciding in form with the 3rd sing. Aor.:— $\sqrt{tu}$ 'cut': Aor. *á-lāri-ṣ-i* (beside *á-lāvi-ṣ-i*); *śya*-Fut. *lāci-ṣyé*; Perf. Fut. *lāvi-tā-he*; $\sqrt{darṣ}$ 'see': Fut. *darṣi-ṣyé* (or *drak-ṣyé*) etc.

VERBAL NOUNS (Substantive and Adjective).

290. The verbal nouns are of three kinds: A. *Participles*, B. *Infinitive*, and C. *Gerund*. Of these, all except the tense-participles (291) and participles in *vant* (304) are made directly from the root.

A. PARTICIPLES.

291. TENSE-PARTICIPLES.—These, being formed from the tense-stems and sharing their special meaning as regards

time, are of three kinds: *Present, Future, and Perfect Participles* (Active, Middle, and Passive).

292. They are all made by adding to the weak or unaltered stem of the corresponding tense the participial suffix (cf. below). Practically, the formation is made by changing the 3rd pl. of the resp. tense according to the following scheme :

PRES. AND FUT. PART. :

Part. Suffixes.

Act. : change *ánti, anti, ati* for *ánt, ant, at* ;

Midd. & Pass. : „ *áte, nte* „ *āná, māna* ;

PERF. PART. :

Act. : „ *ús* „ (i) *vaná* ;

Midd. & Pass. : „ *iré* „ *āná*.

Note—In Perf. Part., *i-ran* belongs to monosyllabic stems except *rid-*, and optionally to the dissyllabic stems of the roots *rid* ‘find’, *riç* ‘enter’, *darç* ‘see’.

293. Examples :—**द्विष्** *dviṣ* ‘hate’; **भू** *bhū* ‘be’.

	Pres. :	Fut. :	Perf. :
द्विष् Act. :	द्विषन्	द्वेक्ष्यन्	दिद्विष्वस्
<i>dviṣ</i>	<i>dviṣ-ánt</i> (208. I)	<i>dvekṣy-ánt</i> (277.)	<i>didviṣ-ráns</i>
	cf. [<i>dviṣ-ánti</i>]	<i>dvekṣy-ánti</i>	<i>didviṣ-ús</i>] 3 pl. Ind.
Midd. .	द्विषाण	द्वेक्ष्यमाण	दिद्विषाण
	<i>dviṣ-āná</i> (n: 63. b)	<i>dvekṣyá-māṇa</i>	<i>didviṣ-āná</i>
	cf. [<i>dviṣ-áte</i>]	<i>dvekṣyánte</i>	<i>didviṣ-iré</i>] 3 pl. Ind.
Pass. :	द्विष्यमाण	= Midd.	= Midd.
	<i>dviṣyá-māṇa</i>	„	„
	cf. [<i>dviṣyánte</i>]	„	„] 3 pl. Ind.
भू Act. :	भवन्	भविष्यन्	बभूवस्
<i>bhū</i>	<i>bháv-ant</i> (209. VI)	<i>bhaviṣy-ánt</i>	<i>babhū-ráns</i>
	cf. [<i>bháv-anti</i>]	<i>bhaviṣy-ánti</i>	<i>babhū-v-ús</i>] 3 pl. Ind.
Midd. .	भवमान	भविष्यमाण	बभवान
	<i>bhára-māṇa</i>	<i>bhaviṣyá-māṇa</i>	<i>babhūv-āná</i>
	cf. [<i>bhávante</i>]	<i>bhaviṣyánte</i>	<i>babhūv-iré</i>] 3 pl. Ind.
Pass. :	भयमान	= Midd.	= Midd.
	<i>bhūyá-māṇa</i>	„	„
	cf. [<i>bhūyánte</i>]	„	„] 3 pl. Ind.

Act. and Midd.-Participles of the other verbs under 213:

Active.			Middle.		
Pres.	Fut.	Perf.	Pres.	Fut.	Perf.
✓ <i>hu</i> : jūh-at	hoşy-ánt	juku-váns	júht-ána	hoşyá-māna	juhut-ána;
✓ <i>yuj</i> : yuñj-ánt	yokşy-ánt	yuyuj-váns	yuñj-ána	yokşyá-māna	yuyuj-ána;
✓ <i>su</i> : sunv-ánt	soşy-ánt	susu-váns	sunt-ána	soşyá-māna	susuv-ána;
✓ <i>kri</i> : kriñ-ánt	kreşy-ánt	cikri-váns	kriñ-ána	kreşyá-māna	cikriy-ána.
✓ <i>çak</i> : çaknuc-ánt	(211. a) etc.				

Note.—Periphr. Perf. and Fut. Participles are formed on the same principle:—✓*cur* ‘steal’: *coraydm asiváns*.

294. About the inflection etc. of these stems cf. 133–6, 140–1, 158–9.

295. *Irregularities*: The root *as* ‘sit’ has the Pres. Part. Midd. *ās-iná*; and *gam* ‘go’, *han* ‘kill’ have in Perf. Part. Act., beside the regular forms (*jagm-i-váns*, *jaghn-i-váns*), also the irregular *jagan-váns*, *jaghan-váns*.

296. PAST PASSIVE PARTICIPLE.—This Participle is made by adding to the root, which is generally weakened, the suffix *tá* or, less often, *ná*, the former sometimes by the union-vowel *i*, but the latter always directly. Several roots take either suffix. Thus:—✓*dviş* ‘hate’: *dviş-tá* ‘hated’; ✓*vac* ‘speak’: *uk-tá*; ✓*pat* ‘fall’: *pat-i-tá*; ✓*lū* ‘cut’: *lū-ná*; ✓*hā* ‘leave’: *hī-ná*; ✓*çyā* ‘coagulate’: *çī-tá*, or *çī-ná*, or *çyā-ná*.

297. Before *tá* the root is treated, on the whole, as in Pass. (287), except that final *ar* becomes *r* (about *r*-roots cf. 300. d), that *ā* is weakened oftener to *i* than *ī* (cf. note 1), that final *i* and *u* are unchanged, and that a final nasal more often disappears (cf. note 2):—✓*vac* ‘speak’: *uk-tá*; ✓*yāj* ‘sacrifice’: *iş-tá* (*ş-t*: 45. b); ✓*darç* ‘see’: *drş-tá* (*ş-t*: 45. b); ✓*kar* ‘make’: *kr-tá*; ✓*sañj* ‘cling’: *sak-tá*; ✓*gā* ‘sing’: *gī-tá*; ✓*sthā* ‘stand’: *sthi-tá*; ✓*gam* ‘go’: *ga-tá*; etc.

Note 1.—All roots that in Pass. weaken $\bar{a}$ to $\bar{i}$ (save $\bar{d}\bar{a}$ 'give': cf. 298) show a kindred change before $t\acute{a}$, only that the i -vowel is short except in $g\bar{a}$ 'sing', $dh\bar{a}$ 'suck', $p\bar{a}$ 'drink', and optionally in $sph\bar{a}$ 'swell' (thus $g\bar{i}-t\acute{a}$ etc.; but $\sqrt{sth\bar{a}}$: $sth\bar{i}-t\acute{a}$, $\sqrt{dh\bar{a}}$, by an additional change of dh to h : $hi-t\acute{a}$, etc.). Even $ch\bar{a}$ (cho) 'cut' and $\check{c}\bar{a}$ ($\check{c}o$) 'whet' optionally weaken $\bar{a}$ to $\bar{i}$.—Roots in $-y\bar{a}$, $-v\bar{u}$ are treated as in Pass., except that $\sqrt{r\bar{a}}$ forms $\check{r}\bar{u}-t\acute{a}$ (Pass. st. $\check{u}-y\bar{a}$).

Note 2.—The final nasal is lost in $ksan$ 'hurt', $khan$ 'dig', jan 'be born', tan 'stretch', man 'think', san 'procure', han 'kill' ($ksa-t\acute{a}$ etc.; $khan$, jan , san , besides, lengthening their a : $kh\bar{a}-t\acute{a}$ etc.);—and farther in gam 'go', nam 'bend', yam 'check', ram 'stop, love'; ($ga-t\acute{a}$ etc.).—When a final m remains, a preceding a is apt to be lengthened ($\sqrt{kram}$ 'go': $kr\bar{a}n-t\acute{a}$ $\sqrt{dam}$ 'tame': $d\bar{a}n-t\acute{a}$, etc.).

Note 3.—Sporadically, a medial or final vowel (the latter then followed by the union-vow. i) appears gunated:— $\sqrt{srid}$ 'sweat': $sved-i-t\acute{a}$ (or $stin-n\bar{a}$); $\sqrt{\bar{q}\bar{i}}$ 'lie': $\check{c}ay-i-t\acute{a}$; $\sqrt{p\bar{u}}$ 'purify': $pav-i-t\acute{a}$ (or $p\bar{u}-t\acute{a}$).

298. The following peculiar formations are to be noted:

$cak\check{s}$ 'see, say':	Part. $ca\check{s}t\acute{a}$ (cf. 70 c);
$jak\check{s}$ (redp. of $ghas$) 'eat':	„ $jagdh\bar{a}$ [fr. $ja-gh(a)s-t\acute{a}$, with loss of s];
$d\bar{a}$ 'give':	„ $datt\bar{a}$ (fr. the redupl. form $da-d$);
div (prop'ly $\bar{d}\bar{i}r$) 'play':	„ $dy\bar{u}t\bar{a}$ or $dy\bar{u}na$ (vocal'n of v);
siv (prop'ly $s\bar{i}c$) 'sew':	„ $sy\bar{u}t\bar{a}$;
$dh\bar{a}r$ 'wash':	„ $dh\bar{a}ut\bar{a}$;
$prach$ 'ask':	„ $pr\check{s}t\bar{a}$ ($\check{s}t$: 45. b);
lih 'lick':	„ $l\bar{i}dh\bar{a}$ (acc'g to 49. b);
vah 'bear':	„ $\bar{u}dh\bar{a}$ (acc'g to 49. b and 297);
$\check{c}\bar{a}s$ 'command':	„ $\check{c}\bar{i}\check{s}t\bar{a}$ (cf. Pass. 287. e);
sah 'bear':	„ $so\check{d}h\bar{a}$ (acc'g to 49. b);
su ($s\bar{u}$) 'generate':	„ $sut\bar{a}$ or $s\bar{u}t\bar{a}$ or $s\bar{u}n\bar{a}$;

and notice also the change of $j+t$ to $\check{s}t$ (45. b) as in $m\check{s}t\bar{a}$ ($marj$), $bh\check{r}\check{s}t\bar{a}$ ($bharj$ or $bhr\bar{a}j$), $i\check{s}t\bar{a}$ (yaj), $s\check{r}\check{s}t\bar{a}$ ($sarj$).

299. Only a very few roots ending in a vowel (cf. 297. note 3), but several in a consonant take the union-vowel i . ($\sqrt{grah}$ takes, as usual, $\bar{i}$).

300. Before $n\bar{a}$ the root is treated, on the whole, as before $t\bar{a}$ (297) or as in Pass. (287). This suffix is taken, optionally or not, by various roots in a vowel, a palatal, $\bar{d}$, or r . Thus:

a . Certain roots in a vowel, chiefly $\bar{a}$:— $\sqrt{d\bar{a}}$ 'bind' and $d\bar{a}$ (do) 'cut':

di-ná (or *di-tá*: 297. note 1); $\sqrt{hā}$ 'leave': *hī-ná*; $\sqrt{pyā}$ 'swell': *pī-ná*; *jyā* 'conquer': *jī-ná* (or *jī-tá*); $\sqrt{çvā}$ (or *çri*) 'swell': *çū-ná* (cf. 287. e); $\sqrt{kṣi}$ 'destroy': *kṣī-ná* (or *kṣī-tá*).

b. Certain roots in palatals, chiefly *j* (changed to *g*: 45. b), and one in *g* (*lag* 'stick'):— $\sqrt{bhañj}$ 'break': *bhag-ná*; $\sqrt{āñc}$ 'bend': *ak-ná* (or *añc-i-tá*); etc.

c. Several roots in *d* (changed to *n*: 49. c):— $\sqrt{pad}$ 'fall': *pan-ná*; $\sqrt{bhīd}$ 'split': *bhin-ná*; etc.

d. Roots in *ar* convertible to *īr* or *ūr* (so-called *ṛ*-roots, 31. note 2):— $\sqrt{tar}$ (*tṛ*) 'cross': *tīr-ṇa*; $\sqrt{par}$ (*pṛ*) 'fill': *pūr-ṇa* (or *pūr-tá*, or *pūr-i-tá*).

301. Certain roots having no Past Pass. Part. use other adjectives as substitutes:— $\sqrt{karṣ}$ 'be lean': *kṛṣá* 'lean'; $\sqrt{pac}$ 'cook': *pakrá* 'ripened'; etc.

302. The Past Pass. Part. is sometimes used as a Perf. (or Pres.) Part. Act. capable of governing an object:—*grhaṁ gataḥ* ($\sqrt{gam}$ 'go') 'gone to the house or home'; *śamatikrāntā* ($\sqrt{°krum}$ 'surpass') *śarvayoṣitaḥ* 'surpassing all women'.

303. These participles are inflected as stems in *a* (158).

304. PAST ACTIVE PARTICIPLE in *vant*.—This participle, which is generally to be rendered as a finite perfect, is made by adding to the Past Pass. Part. in *tá* or *ná* the suffix *vant*:— $\sqrt{dviṣ}$ 'hate': *dviṣtá-vant*; $\sqrt{kar}$ 'make': *kṛtá-vant*; $\sqrt{bhīd}$ 'split': *bhinná-vant*.

It is inflected and forms its fem. like other adjectives in *vant* (133).

Note.—Example of its use: *mām na kaṣcid dṛṣṭarān* ($\sqrt{darṣ}$ 'see') 'no one has seen me'.

GERUNDIVE (*participium necessitatis*).

305. This verbal adjective, denoting (like the Latin participle in *ndus*) an obligation or propriety, is made by adding to the root, mostly in its strengthened form, one of the suffixes *ya*, (*i*)-*tavyā*, or *añya*:— $\sqrt{budh}$ 'know': *bódh-ya*, or *bodh-i-*

tavyà, or *bodh-anīya*, all three 'to be (that should be, about to be) known'; $\sqrt{bhū}$ 'be, become': *bhāv-ya* (306), *bhav-i-tavyà*, *bhav-anīya*.

306. Before **ya** the root is treated as follows:

a. Final *ā* (e, *āi*, o) becomes *e*: thus, $\sqrt{dā}$ 'give': *dē-ya*.—b. A prosodially short *a* is usually lengthened, except before a labial; but a medial *-ar-* is with few exceptions contracted to *r*: thus, $\sqrt{kar}$ 'make': *kār-ya*; $\sqrt{sad}$ 'sit': *sāl-ya*; $\sqrt{darṣ}$ 'see': *dṛṣ-ya*.—c. The *i* and *u*-vowels are, as a rule, guṇated, but a resulting final *e* and *o* are mostly (o always) resolved, as before a vowel, into *ay* and *av*: thus, $\sqrt{vid}$ 'know': *vēd-ya*, $\sqrt{budh}$ 'know': *bōdh-ya*; $\sqrt{jī}$ 'conquer': *jáy-ya* (or *jé-ya*); $\sqrt{bhū}$ 'be': *bhāv-ya* (but also *bhāv-ya* or in comp'n *bhū-ya*).

Note.—Exceptionally, a short vowel adds *i* before the suffix ($\sqrt{i}$ 'go': *i-t-ya*; $\sqrt{stu}$ 'praise': *stú-t-ya*); and the roots *grah*, *rah*, *ṣās*, *han* have the irregular forms *gr̥hya* (after *prāti* or *āpi*), *údya* (in comp'n), *ṣīya* (as subst. 'disciple'), *ghāt-ya*.

307. The suffix **tavyà**, consisting of the guṇated infinitive-ending *tu* with the suffix *ya*, is added, precisely as in the Infinitive (313), directly or by the union-vowel *i*, to the guṇated root, which, however, loses its accent:— $\sqrt{dā}$ 'give': *dā-tavyà*; $\sqrt{kar}$ 'make': *kar-tavyà*; $\sqrt{budh}$ 'know': *bodh-i-tavyà*; $\sqrt{jī}$ 'conquer': *je-tavyà*; ($\sqrt{grah}$ takes the union-vow. *ī*).

308. The suffix **anīya** (*ana + iya*) is added directly to the root in its guṇated (or unchanged) form:— $\sqrt{kar}$ 'make': *kar-anīya*; $\sqrt{budh}$ 'know': *bodh-anīya*; $\sqrt{bhū}$ 'be': *bhav-anīya*.

GERUND.

309. The Gerund, denoting participially a preparatory or accompanying action (gen'ly translatable by 'having . . .'), is made by adding to the weak root-form the accented suffix *tvā* (or, with union-vow., *i-tvā*) if the root is uncompounded,

but the unaccented *ya* (or *t-ya*: 310) if it is compounded with any other word than the negative prefix *a*. Thus:— $\sqrt{ji}$ 'conquer': *ji-tvā* ('having conquered, by conquering'), but *vi:ji* 'conquer': *vi:ji-t-ya*; $\sqrt{bhū}$ 'be': *bhū-tvā*; but *sam=bhū* 'be together': *sam=bhū-ya*; $\sqrt{rud}$ 'wail': *rud-i-tvā*.

310. The form of the root is before *tvā* usually the same as in Past Pass. Part. (297—300), noticing only that before the union-vowel *i* it optionally or not appears gunated (*i*, *ā*, *ar*=*ay*, *av*, *ar*);—before *ya* it is the same as before *tvā*, except that *ā* mostly remains unchanged, that *t* is added to a short end-vowel whether original or generated by a special weakening of the root, and that the loss of a final *m* (and in part *n*) is optional. Thus:—(cf. 296) $\sqrt{dviṣ}$: *dviṣ-tvā*, *°dviṣ-ya*; (297) $\sqrt{vac}$: *uk-tvā*, *°úc-ya*; $\sqrt{darç}$: *dṛṣ-tvā*, *°dṛṣ-ya*; $\sqrt{kar}$: *kṛ-tvā*, *°kṛ-t-ya*; $\sqrt{sthā}$: *sthi-tvā*, *°sthā-ya*; $\sqrt{gā}$: *gī-tvā*, *°gā-ya*; (297. note 1) $\sqrt{dhā}$: *hi-tvā*, *°dhā-ya*; (297. note 2) $\sqrt{han}$: *ha-tvā*, *°hā-t-ya*; $\sqrt{gam}$: *ga-tvā*, *°gām-ya* or *°gā-t-ya*; $\sqrt{jan}$: *jan-i-tvā*, *°jān-ya* or *jā-t-ya*; (293. note 3) $\sqrt{çi}$: *çay-i-tvā*, *°çáy-ya*; (298) $\sqrt{dā}$: *dat-tvā*, *°dā-ya*: etc.

311. The Gerund is probably in its origin an Instr. of a verbal noun. In sense it differs from the Latin Gerund, except as the latter is construed with the Abl. (*jūtā*=*vincendo*), and the name *Gerund* is often exchanged for that of INDECLINABLE PARTICIPLE.

312. ADVERBIAL GERUND in *am*.—This rare form, being in fact an adverbially used Acc., is formed by adding *am* to the strong and accented root:— $\sqrt{bhuj}$ 'enjoy': *bhōj-am* 'having enjoyed'.

INFINITIVE.

313. The Infinitive, being (like the Latin Supine) the Accus. of a verbal noun in *tu*, is formed by adding the toneless suffix *tum* or, with the union-vowel, *i-tum* to the gunated root:— $\sqrt{dviṣ}$ 'hate': *dvēs-tum* 'to hate, in order to hate'; $\sqrt{bhū}$ 'be': *bhāv-i-tum*; $\sqrt{kar}$ 'make': *kār-tum*; $\sqrt{duh}$ 'milk': *dōg-dhum* (49. b); $\sqrt{darç}$ 'see': *drāṣ-tum* (note).

Note.—The form of the root and the use of the auxiliary vowel *i* (i) are the same as in *syá-Fut*. (277-8).

314. Synopsis
of the principal root-verbs that offer any difficulties.

[Roman figures in parenthesis indicate the conjugation-class acc'g to the Hindu system (212). Where the root is not followed by 'Act' or 'Midd.', it is inflected in both voices. Aside from a general synopsis of the model-tenses in Act. and Pass., from which the others may be inferred, such forms alone as are irregular or offer any other difficulty are here given, unless, indeed, the verb be a very common one, when it has received a fuller description.—For verbs that are not found in this list, the learner is referred to general rules and to the index at the end of the book.]

a(ñ)ç, *a-cl.* (I) Act., 'bend.'—Pr. *á(ñ)çāmi*. Pf. (238. b) *ānāñca*. Aor. *ḍñciṣam*. Fut. *añciṣyāmi*. Pass. Pr. *acyé* or *añcyé*. Part. *añcitá* or (300. b) *akná*.

añj, *inf-cl.* (VII) 'smear, anoint':—Pr. (208. III. note) *anájmi*, *anákṣi*, *anákṣi*; *añjras*, *añkthás*, etc., exactly like *yuj*, 213. Pf. (238. b) *ānāñja*. Aor. *ḍñjiṣam*. Fut. *añkṣyāmi* (45. b) or *añjiṣyāmi*. Per. Fut. *añkṣāmi* or *añjūḍsmi*. Pass. Pr. (287. b) *ajyé*. Aor. 3. sing. *ḍñji*. Part. (287. b) *aktá*. Ger. *a(ñ)ktvā* or *añjītvā*, °*á(ñ)jya*.

ād, *root-cl.* (II) Act., 'eat':—Pr. *ādmi*, *ási*, *atti*; *advás*, *athás*, *attás*; *admás*, *uthá*, *adánti*. Opt. *adyám*. Ipv. *ádāni*, *addhi*, *attu*, *álāva*, *attám* etc. Ipf. (216. e) *ādam*, *ādas*, *ādat*; *ādva*, *āttam*, etc. Pf. (237. note 1) *ādu*, *ādūha*, *āda*; *ādirá* etc. Aor. (borrowed fr. *ghas*: *ághva-am*). Fut. *atryāmi*. Pass. Pr. *adyé*. Aor. 3. sing. *āli*. [Part. and Ger. borrowed fr. *ghus*: *jyadhá* (208), *jagdhvā*].

an, *root-cl.* (II) Act., 'breathe':—Pr. (216. c) *ánimi*, *ániṣi*, etc. Opt. *anyám*, *anyás*, etc. Ipv. *ānūni*, *anihi*, etc. Ipf. *ānam*, *ānis* or *ānīs*, etc. Pf. (237. note 1) *āna*. Aor. *ḍniṣam*. Fut. *aniṣyāmi*. Pass. Pr. *anyé*.—The root *an* is also said to follow the *a-cl.* (Pr. *ánāmi* etc.).

ar (**r**), *chá-cl.* (VI) Act., 'move, stir (tr. or intr.), reach':—Pr. (209. IX) *ṛcchāmi* (Ipf. *ārccam*: 195). Pf. (237. note 1) *āra*. Aor. II. *āram* (cf. below); IV. *ārṣam*. Fut. *ariṣyāmi*. Pass. Pr. *aryé*. Part. *ṛtá*, *ṛnā*. Part. *ṛtá*. Ger. *ṛtvā*, °*ṛtya*.—Indian grammarians refer the root as irregular to the *a-cl.* (*ṛcchāmi*, etc.).

Acc'g to the *red.-cl.* (III):—Pr. *īy-ar-mi* (redupl. vowel *i*: 208 II). Opt. *īy-r-yādm*. Ipf. *āīy-ar-am* (195). Pf. etc. as above; (Aor. *drām* by grammarians referred here).—Acc'g to *no-cl.* (V): Pr. *ṛpōmi*.

as, root-cl. (II), 'be. : Occurs only in the Pres.-system Act. (215. a : for the Midd. cf. note), and in Perf. both voices :

Present Indicative.			Present Imperative.		
Sing.	Du.	Pl.	Sing.	Du.	Pl.
1. <i>ás-mi</i>	<i>s-rás</i>	<i>s-más</i>	<i>ás-ā-ni</i>	<i>ás-ā-va</i>	<i>ás-ā-ma</i>
2. <i>ā-si</i>	<i>s-thás</i>	<i>s-thā</i>	<i>e-dhí</i>	<i>s-tām</i>	<i>s-tā</i>
3. <i>ás-ti</i>	<i>s-tás</i>	<i>s-ánti</i>	<i>ás-tu</i>	<i>s-tām</i>	<i>s-antu</i>
Present Optative.			Imperfect Indicative.		
1. <i>s-yām</i>	<i>s-yā-ra</i>	<i>s-yā-ma</i>	<i>ās-am</i>	<i>ās-va</i>	<i>ās-ma</i>
2. <i>s-yā-s</i>	<i>s-yā-tam</i>	<i>s-yā-ta</i>	<i>ās-i-s</i>	<i>ās-tam</i>	<i>ās-ta</i>
3. <i>s-yā-t</i>	<i>s-yā-tām</i>	<i>s-y-ús</i>	<i>ās-i-t</i>	<i>ās-tām</i>	<i>ās-an</i>

Pf. (237. note 1) sing. 1. *āsa*, 2. *ās-i-thā*, 3. *āsa* ; du. 1. *ās-i-rā*, 2. *ās-āthus*, 3. *ās-ātus* ; pl. 1. *ās-i-mā*, 2. *ās-ā*, 3. *ās-ús* ; (Midd. *ās-é*, *ās-i-śé*, *ās-é*, etc.).

ah, 'say' :—Only in 2d and 3d pers. Pf. (248) : sing. 2. *āthta*, 3. *āha* ; du. 1. *āhāthus*, 2. *āhātus* ; pl. 3. *āhús*.

ās, root-cl. (II) Midd., 'sit' :—Pr. (220) *āse*. Pf. (253. a) *ā-dm cakre*. Aor. *āsiṣi*. Fut. *āsiṣyē*. Part. Pr. Midd. (295) *āsīna*.

i (ī), root-cl. (II) Act., 'go' :—Pr. *émi*, *éṣi*, *éti* ; *itás*, *ithás*, *itás* ; *imás*, *ithá*, *y-ánti* (39. b). Opt. *iydm*. Ipv. *áyāni*, *ihí*, *étu* ; *áyāra*, *itām*, *itām* ; *iyāma*, *itá*, *yāntu*. Ipf. *āyam* (for *á-e-am* = *āi-am*), *āis*, *āit* ; *āira* (for *á-ira* : 195), *āitam*, *āitām* ; *āima*, *āita*, *āyan*. Pf. *iyāya* (237 note 1), *iyiyitha* or *iyélha* ; *iyāya* ; *iyivá*, *iyáthus*, *iyáthus* ; *iyimá*, *iyá*, *iyús*. (Aor. fr. *gā* : *áyām*). Fut. *eṣyāmi*. Pass. Pr. *iyé*, *iyāse*, etc. Part. *itá*. Ger. *itrā*, *itya*.

adhī (fr. *adhī-i*), Midd. 'go over, read' resolves before a vowel its *i* and *āi* (Ipf.) to *iy*, *āiy* :—Pr. *adhīyé*, *adhīśé*, *adhīté*, etc. Ipf. *adhyāiyi* (fr. *adhī-á-i-y-i* : 195), *adhyāithās* : etc.

iṣ, *chā*-cl. (VI) Act., 'wish' :—Pr. (209. IX) *icchāmi*. Opt. *icchéyam*. Ipv. *icchāni*. Ipf. (195) *āiccham*. Pf. (237. note 1) *iyéṣa* (w. stem *iṣ*). Aor. *āiṣiṣam*. Fut. *eṣiyāmi*. Pass. Pr. *iṣyē*. Aor. 3 sing. *eṣi*. Part. *iṣtá*. Ger. *iṣtvā* or *eṣitrā*, *°iṣya*. Inf. *eṣtum*.

kar, (*kr*), *no*-cl. (VIII), 'make' :—Pres.-system (226) :

<i>Active.</i>			<i>Middle.</i>		
Present :					
Indic.	Optat.	Imperat.	Indic.	Optat.	Imperat.
S. :					
<i>karó-mi</i>	<i>kur-yā-m</i>	<i>karát-ā-ni</i>	<i>kurv-é</i>	<i>kurv-īy-á</i>	<i>karāv-āi</i>
<i>karó-ṣi</i>	<i>kur-yā-s</i>	<i>kur-ā</i>	<i>kuru-śé</i>	<i>kurt-ī-thás</i>	<i>kuru-śvā</i>
<i>karó-ti</i>	<i>kur-yā-t</i>	<i>karó-tu</i>	<i>kuru-té</i>	<i>kurv-ī-tú</i>	<i>kuru-tām</i>

Indic.	Optat.	Imperat.	Indic.	Optat.	Imperat.
D.:					
<i>kur-vās</i>	<i>kur-yā-ra</i>	<i>karāv-ā-ra</i>	<i>kur-vāhe</i>	<i>kurv-ī-tāhi</i>	<i>karāv-ā-tahāi</i>
<i>kuru-thās</i>	<i>kur-yā-tam</i>	<i>kuru-tām</i>	<i>kurv-āthe</i>	<i>kurv-īy-āthām</i>	<i>kurv-āthām</i>
<i>kuru-tās</i>	<i>kur-yā-tām</i>	<i>kuru-tām</i>	<i>kurv-āte</i>	<i>kurv-īy-ātām</i>	<i>kurv-ātām</i>
P.:					
<i>kur-mās</i>	<i>kur-yā-ma</i>	<i>karāv-ā-ma</i>	<i>kur-māhe</i>	<i>kurv-ī-māhi</i>	<i>karāv-ā-mahāi</i>
<i>kuru-thā</i>	<i>kur-yā-ta</i>	<i>kuru-tā</i>	<i>kuru-dhē</i>	<i>kurv-ī-dhātām</i>	<i>kuru-dhrām</i>
<i>kurv-ānti</i>	<i>kur-y-ūs</i>	<i>kurv-āntu</i>	<i>kurv-āte</i>	<i>kurv-ī-rān</i>	<i>kurv-ātām</i>

Imperfect Indicative.

S.	D.	P.	S.	D.	P.
<i>ā-karav-am</i>	<i>ā-kur-va</i>	<i>ā-kur-ma</i>	<i>ā-kurv-ī</i>	<i>ā-kurv-āhi</i>	<i>ā-kurv-mahi</i>
<i>ā-karō-s</i>	<i>ā-kuru-tam</i>	<i>ā-kuru-ta</i>	<i>ā-kuru-thās</i>	<i>ā-kurv-āthām</i>	<i>ā-kuru-dhram</i>
<i>ā-karō-t</i>	<i>ā-kuru-tām</i>	<i>ā-kurv-an</i>	<i>ā-kuru-ta</i>	<i>ā-kurv-ātām</i>	<i>ā-kurv-ātā</i>

Pf. *cakāra* (infl. 244). Aor. *ā-kār-ṣ-am*, *ā-kār-ṣ-īs*, etc. like *nī* 265; (Midd. *ā-kṛṣ-ī*). Prec. *kri-yās-am* (Midd. *kṛṣ-ī'y-ā*). Fut. *kariṣyā-mi* (Midd. *kariṣyē*). Cond. *ā-kariṣya-m* (Midd. *ā-kariṣye*). Per. Fut. *kartāsmi* (Midd. *kartāhe*).—Pass. Pr. (287. a) *kriy-é* etc. (288). Aor. 3d sing. *ā-kār-i*. Part. *kṛ-tā*. Gerv. (305-6) *kār-ya*, *kar-tatyā*, *kar-aṇiya*. Ger. *kṛ-tāḍ*, *°kṛ-t-ya*. Inf. *kār-tum*.

kram, a-cl. (I), 'go; go to':—Pr. (228) *krāmāmi* (Midd. *krāme*). Pf. *cakrāma*. Aor. *ākramiṣam* (Midd. *akramiṣi*). Fut. *kramiṣyāmi* (Midd. *kramiṣyē*). Pass. Pr. *kramyē*. Part. (297. note 2.) *krāntā*.

Also *ya-kl*. (IV) *krāmyāmi*.

khan, a-cl. (I), 'dig':—Pr. *khānāmi*. Pf. *cakhāna* (w. stem *cakn*: 241. a). Aor. *ākhāniṣam*. Fut. *khanīṣyāmi*. Pass. Pr. (287. d) *khāyē* or *khanyē*. Part. (297. note 2) *khātā*. Ger. (310) *khātvā* or *khanitrā*; *°khāya* or *°khānya*.

gam, cha-cl. (I) Act., 'go (to), come':—Pr. (209. IX) *gacchāmi*. Pf. (241. a) *jagāma*, *jagamitha* or *jagāntu* (54), *jagāma*; *jagmirā*, *jagmāthus*, *jagmātus*; *jigmirā*, *jagmā*, *jagmūs*. (Part. Pf. *jaganvāns*, 55, or *jagmirāns*). Also Midd. *jigmiē*. Aor. *āgamam* (about the Midd. cf. 270). Fut. *gamiṣyāmi*. Fut. Per. *gantāsmi*. Pass. Pr. *gamyē*. Aor. 3 sing. *āgāmi*. Part. (297. note 2). *gātā*. Gerv. *gāmya*, *gantavyā*, *gamaniya*. Ger. (310) *gatṛā*; *°yātya* or *°gāmya*. Inf. *gāntum*.

gā (*gāi*), a-cl. (I) Act., 'sing':—Pr. (227. a) *gāyāmi*. Pf. *jaḡyāu* (w. stem *jag*:

241. d). Aor. *ágāsiṣam*. Prec. *geyāsam*. Fut. *gāsyāmi*. Pass. Pr. (287. c) *gīyē*. Aor. 3 sing. *ágūyi*. Part. (297) *gītā*. Gerv. *géya*, *gātaryā*, *gāntya*. Ger. (310) *gūtrā*; °*gāya*.
- guh**, *a-cl.* (I), 'cover':—Pr. (228) *gūhāmi* (Midd. *gūhe*). Pf. (249) *jugūha* (w. stem *juguh*). Aor. IV. *ágūhiṣam* or *ájghukṣam* (49. b). Fut. *ghokṣyāmi* (49. b) or *gūhiṣyāmi*. Pass. Pr. *guhýē*. Aor. 3 sing. *ájūhi*. Part. *gūdhā* (49. b). Ger. *guhitrā* or *gūhitrā* or *gūdhvā* (49. b); °*gūhya*.
- grah**, *nā-cl.* (IX), 'take':—Pr. (208. V. note) *grhñāmi* (Midd. *grhñē*). Pf. *jagrāha* (w. stem *jagrḥ*: 241. b). Aor. (271) *ágrahīṣam*. Fut. (280) *grahīṣyāmi*. Pass. Pr. (287. a) *grhyē*. Aor. 3 sing. *áprāhi*. Part. (297, 299) *grhītā*. Inf. (313. note) *grāhītum*. Ger. (310) *grhitrā*; °*grhya*.
- ghrā**, *a-cl.* (I) Act., 'smell':—Pr. (227. b) *jýghrāmi*. Pf. *jaḡhrāu*. Aor. I. *ághrām*; IV. *ághrāsiṣam*. Fut. *ghrāsiyāmi*. Pass. Pr. *ghrāyē*. Aor. 3 sing. *ághrāyi*. Part. *ghrātā* or *ghrāṇā*.
- caks**, root-cl. (II) Midd., 'appear; announce':—Pr. (219) *cákṣe*, *cákṣe* (for *cāṣ-se*) *cāṣte*; *cákṣrahe*, etc. Opt. *cákṣīya*. Ip. *ácakṣi*, *ácakṣthas*, etc. Pf. *cacakṣē*. Other tenses wanting. Part. (298) *caṣtā*. Inf. *caṣtum*.
- ci**, *nu-cl.* (V), 'arrange, collect':—Pr. *cinómi*. Pf. *cicāya* or (237. note 2) *cikāya*. (Midd. *cicyē* or *cikyē*). Aor. *ácāiṣam*. Fut. *ceṣyāmi*. Pass. Pr. (287. c) *cīyē*. Aor. 3 sing. *árūyi*. Part. *citā*. Ger. *citrā*, °*cīya*.
- jaks**, root-cl. (II) Act., 'eat':—Pr. (216. c, 219) *jákṣ-i-mi*, *jákṣ-i-si*, etc. (3 pl. *jákṣati*). Opt. *jakṣyām*. Ip. *jákṣāni*, *jaḡdhí*, etc. Ip. *ájakṣum*, *ájakṣ-i-s* or °*ṣ-a-s*, etc. (3 pl. °*ṣ-us*). Pf. *jajákṣa*. Aor. *ájakṣiṣam*. Fut. *jakṣiṣyāmi*. Part. (298) *jaḡdhā*.
- jan**, *ya-cl.* (IV) Midd., 'be born'; (except in the Pres.-syst. also sporadically Act.), 'beget':—Pr. (233) *jāye*. Opt. *jāyeya*. Ip. *jāyāi*. Ip. *ájāyē*. Pf. (241. a) *jajūē* etc. (Act. *jajāna*). Aor. *ájaniṣi* (3 sing. Pass. *ájaniṣ*). Fut. *janiṣyē* (Act. *janiṣyāmi*). Part. (297. note 2) *jātā*.—(Pass. *jāyē*, in unaccented texts not sep'ble from the Midd. *jāye*).
- jar**, (*jī*), *ya-cl.* (IV) 'decay, grow old', orig'ly 'be worn out':—Pr. (209. VIII. note) *jīryāmi* (Midd. *jīrye*). Pf. *jajāra* (w. stem *jajar* or *jer*: 241. c) Aor. II. *ájaram*; IV. *ájariṣam*. Fut. *jariṣyāmi*. Part. (300. d) *jīrnā*.
- ji**, *a-cl.* (I), 'gain, conquer':—Pr. *jāyāmi* (Midd. *jāye*: chiefly with *vi*, *parā*). Pf. (237. note 2) *jigāya*, *jūyētha* or *jigayūtha*, *jigāya*; *jigyitā*, etc. (w. stem *jīyi*, *jigy*). Aor. *ájaiṣam*. Fut. *jeṣyāmi* or *jaiṣyāmi*. Pass. Pr. (287. c) *jīyē*. Aor. 3 sing. *ájāyi*. Part. *jūtā*. Ger. *jitrā*, °*jītya*.
- jñā**, *nā-cl.* (IX), 'know':—Pr. (208. V. note) *jānāmi* (Midd. *jānē*). Pf. (240.

c, 241. d) *jajñāu*, *jajñāha* or *jajñithā*, *jajñāu*; *jajñitā*, etc. (like *dā* 244).
Aor. *ājñāsiṣam*. Fut. *jñāsyāmi*. Pass. Pr. *jñāyē*. Aor. 3 sing. *ājñāyē*.
Part. *jñāā*. Gerv. *jñēya*, *jñātaryā*, *jñāntya*. Ger. *jñātvā*, °*jñāya*.

jiyā, *nā*-cl. (IX) Act., 'subdue, grow old':—Pr. (208. V. note) *jīnāmi*. Pf. *jijyāu*. (w. stem *jijī*: 241. b). Aor. *ājyāsiṣam*. Fut. *jiyāsyāmi*. Part. (297, 300. a) *jīlā* or *jīnā*. Ger. (310) *jītvā*; °*jiyāya*.

tan, *no*-cl. (VIII), 'stretch':—Pr. (208. IV. note; 214) *tanōmi*. Pf. *tatāna* (etc., cf. 244). Aor. *ātāniṣam*. Fut. *taniṣyāmi* (Midd. *taṇisyē*). Pass. Pr. (287. d) *tāyē* or *tanyē*. Aor. 3 sing. *ātāni*. Part. (297. note 2) *tatā*. Ger. (310) *tatvā* or *tanītvā*; °*tātya*.

tar (*tī*), *a*-cl. (I) 'pass across':—Pr. *tārāmi*. Pf. *tatāra* (w. stem *ter*: 241. note 2). Aor. *ātāriṣam*. Fut. *tarīsyāmi*. Pass. Pr. (287. a) *tīryē*. Aor. 3 sing. *ātāri*. Part. (300. d) *tīrṇā*. Ger. (385) *tīrvā*, °*tīrya*.

Rarely *ā*-cl. (VI):—Pr. (209. VII. note) *tirāti* etc. (Midd. *tirē*).

tarp (*trp*), *ya*-cl. (IV) Act., 'be sated or satisfied':—Pr. *tīpyāmi*. Pf. *tatārpa* (w. stem *tatrp*). Aor. II. *ātrpam*; IV. *ātārpsam* or *ātrāpsam* (262 note 1) or *ātarpiṣam*. Fut. *tarpiṣyāmi* or *trapsyāmi* (277. note). Pass. Pr. *trpyē*. Part. *trptā*. Ger. *trptvā*; °*tīpya*.

tras, *a*-cl. (I) Act., 'tremble':—Pr. *trāsāmi*. Pf. *tatrāsa* (w. stem *tatras* or *tres*: 241. c. note 2). Part. *trastā*.—Also *ya*-cl. (IV).

da(n)ṣ, *a*-cl. (I), 'bite':—Pr. (230) *dācāmi*. Pf. *dadānṣa* (w. stem *dadaṣ*). Fut. *daṣiṣyāmi*. Part. *daṣṭā*. Ger. *daṇṣtvā*, °*dācya*.

dam, *ya*-cl. (IV) Act., 'tame, subdue':—Pr. (234) *dāmyāmi*. Part. (297. note 2) *dāntā*.

darṣ, (*drṣ*) 'see'; (about euphonic changes cf. 45. b):—The Pres-system is wanting and supplied fr. *paṣ* (*ya*-cl.: *pācyāmi*, etc.). Pf. *dadārṣa*, *dadurṣitha* or *dadrāṣṭha*, *dadārṣa*; *dadrṣitā*, *dadrṣāthus*, *dadrṣātus*; *dadrṣimā*, *dadrṣā*, *dadrṣus*. Aor. II. *ādarṣam*; IV. *ādrākṣam* (262. note 1). Prec. *drṣyāsum*. Fut. (277. note) *druṣyāmi*. Fut. Per. *draṣṭāsmi*. Pass. Pr. *drṣyē*. Aor. 3 sing. *ādarṣi*. Part. *drṣṭā*. Gerv. *drṣya*, *draṣṭaryā*, *darṣanīya*. Inf. *drāṣṭum*. Ger. *drṣtvā*, °*drṣya*.

1 **dā**, redp.-cl. (III), 'give':—Conjugated throughout all tenses like 1. *dhā* (below), only exchanging *dh* for *d*.—Part. (298) *datā*. Ger. (306—308) *dāya*, *dātaryā*, *dāntya*. Ger. (310) *datvā* (*datvā*: 70. d), °*dāya*. Inf. *dātum*.

2 **dā** (*du*), *ya*-cl. (IV) Act., 'cut':—Pr. (235) *dyāmi*. Pf. etc. like 1. *dā*. Part. (297. note 1, 300. a) *dūtā* or *dinā*.

div (prop'ly *ḍir*, 234), *ya*-cl. (IV) Act., 'play':—Pr. *ḍivyaṃi*. Pf. *ḍidéra*. Aor. *ḍáreṣam*. Fut. *ḍeviṣyāmi*. Pass. Pr. *ḍiryé*. Part. (298) *ḍyūtá* or *ḍyūná*. Ger. (310) *ḍyūtvá* or *ḍevitvā*; °*ḍivya*.

duh, root-cl. (II), 'milk'; (about euphonic changes cf. 45. b, 49. b):—Pr. *dóhmi*, *dhókṣi*, *dógdhi*; *duhrás*, *dugdhás*, *dugdhás*; *duhmás*, *duglhá*, *duhánti*. Opt. *duhyām* etc. Ipv. *dóhāni*, *dugdhí*, *dógdhu*; *dóhāra*, *dugdhám*, *dugdhām*; *dóhāma*, *duglhá*, *duhántu*. Ipf. *ádoham*, *ádhek*, *ádhek*; *áduhvi*, *ádugdham*, *ádugdhām*; *áduhma*, *ádugdha*, *áduhan*. Pf. *dudóha*. Aor. *ádhuḥṣam*. Fut. *dhokṣyāmi*. Pass. Pr. *duhyé*. Aor. 3 sing. *ádohi*. Part. *dugdhá*. Ger. *dugdhvā*, °*dúhya*.

dyut, *a*-cl. (I) Midd. (rarely Act.), 'shine':—Pr. *dyóte*. Pf. (238. c. note 1) *didyuté*. Aor. II. *ádyutam*; IV. *ádyotiṣi*. Fut. *dyotiṣyāmi*, M. *dyotiṣyé*. Part. *dyutitá*, or *dyuttá*, or *dyotitá*. Ger. *dyutitrá* or *dyotitrá*; °*dyútya*.

dvīṣ, root-cl. (II), 'hate':—Pr. *dvēṣmi* etc., cf. 213. Pf. *didrēṣa*. Aor. *ádrīḥṣam*. Fut. *dveṣyāmi*. Pass. Pr. *drīṣyé*. Aor. 3 sing. *ádrēṣi*. Part. *drīṣṭá*.

dhā, redp.-cl. (III), 'put':—Pres.-system (221):

Active.			Middle.		
Present :					
Indic.	Optat.	Imperat.	Indic.	Optat.	Imperat.
S.:					
1. <i>dádhā-mi</i>	<i>dadh-yām</i>	<i>dádhā-ni</i>	<i>dádh-é</i>	<i>dádh-īy-a</i>	<i>dádh-ūi</i>
2. <i>dádhā-si</i>	<i>dadh-yā-s</i>	<i>dhe-hi</i>	<i>dhat-ṣe</i>	<i>dádh-ī-thās</i>	<i>dhat-srá</i>
3. <i>dádhā-ti</i>	<i>dadh-yā-t</i>	<i>dádhū-tu</i>	<i>dhat-té</i>	<i>dádh-ī-ta</i>	<i>dhat-tām</i>
D.:					
1. <i>dadh-rás</i>	<i>dadh-yā-ra</i>	<i>dádhā-ma</i>	<i>dádh-vahe</i>	<i>dádh-ī-rahi</i>	<i>dádh-ū-rahūi</i>
2. <i>dhat-thás</i>	<i>dadh-yā-tam</i>	<i>dhat-tām</i>	<i>dadh-ūthe</i>	<i>dádh-ī-ūthām</i>	<i>dádh-ū-thām</i>
3. <i>dhat-tás</i>	<i>dadh-yā-tām</i>	<i>dhat-tām</i>	<i>dadh-āte</i>	<i>dádh-ī-ūtām</i>	<i>dádh-ūtām</i>
P.:					
1. <i>dadh-más</i>	<i>dadh-yā-ma</i>	<i>dádhū-ma</i>	<i>dádh-mahe</i>	<i>dádh-ī-mahi</i>	<i>dádh-ū-mahūi</i>
2. <i>dhat-thá</i>	<i>dadh-yā-ta</i>	<i>dhat-tá</i>	<i>dhad-dhvé</i>	<i>dádh-ī-dhram</i>	<i>dhad-dhvām</i>
3. <i>dádh-ati</i>	<i>dádh-y-us</i>	<i>dádh-atu</i>	<i>dádh-ate</i>	<i>dádh-ī-ran</i>	<i>dádh-atām</i>

Imperfect Indicative :

S.:	D.:	P.:	S.:	D.:	P.:
1. <i>á-dadhām</i>	<i>á-dadh-ra</i>	<i>á-dadh-ma</i>	<i>á-dadh-ī</i>	<i>á-dadh-rahi</i>	<i>á-dadh-mahi</i>
2. <i>á-dadhū-s</i>	<i>á-dhat-tam</i>	<i>á-dhat-ta</i>	<i>á-dhat-thūs</i>	<i>á-dadh-ūthām</i>	<i>á-dhad-dhvām</i>
3. <i>á-dadhū-t</i>	<i>á-dhat-tām</i>	<i>á-dadh-us</i>	<i>á-dhat-tu</i>	<i>á-dadh-ūtām</i>	<i>á-dadh-ata</i>

Pf. *dadhāu* (like *dā*, 244; Midd. *dadhē*). Aor. I. *ādham* (like *dā*, 265; Midd. *ādhiṣi*). Fut. *dhāsyāmi* (like *dā* 279; Midd. *dhāsyē*). Cond. *ādhasyam* (Midd. *ādhasyē*). Per. Fut. *dhātāsmi* (like *dā*, 284; Midd. *dhātāhe*). Pass. Pr. (287 c) *dhīyē*. Aor. 3 sing. *ādhāyi*. Part. (297. note 1) *hitā*. Gerv. (306—308) *dhēya*, *dhātatyā*, *dhāniya*. Ger. (310) *hūtvā*, °*dhāya*. Inf. *dhātum*.

2 **dhā** (*dhe*), a-cl. (I), 'suck':—Pr. (227. a) *dhāyāmi*. Pf. etc. like 1. *dhā*; but Aor., beside I. *ādham*, also III. *ādadham*, or IV. *ādhasiṣam*; and Part. (297) *dhītā*.

dhū, uo-cl. (VIII), 'shake':—Pr. (225) *dhūnomi*. Pf. *dudhāva* (Midd. *du-dhuvē*). Aor. *ādhrīṣam* or *ādhuriṣam* (cf. below). Fut. *dhogsyāmi* or *dhaciṣyāmi*. Pass. Pr. *dhūyē*. Part. *dhūtā*. Ger. *dhūtrā*; °*dhūya*.

Also u-cl. *dhunāmi* or a-cl. *dhurāmi* (Aor. *ādhuriṣam*).

dhmā (*dham*), a-cl. (I) Act., 'blow':—Pr. (227. c) *dhāmāmi*. Pf. *dadhāmāu*. Aor. *ādhmāṣam*. Fut. *dhmāsyāmi* or *dhamiṣyāmi*. Pass. Pr. *dhmāyē*. Part. *dhmātā* or *dhamitā*.

nam, a-cl. (I), 'bend':—Pr. *nāmāmi* (Med. *nāme*). Pf. *nanāma*, *nanāntha* or *nemithā*, *nanāma*; *nemivā*. etc. (w. stem *nem*: 241. c). Aor. *ānam-ṣam*. Fut. *namisyāmi* or *nemiṣyāmi*. Pass. Pr. *namyē*. Aor. 3 sing. *ānāmi*. Part. (297. note 2) *natā*. Ger. (320) *natvā*; °*nānya* or °*nātya*.

naç, ya-cl. (IV) Act., 'perish':—Pr. *nāçyāmi*. Pf. *nanāçā*, *nanānṣtha* or *neçithā*, *nunāçā*; *neç(i)vā*, etc. (w. stem *neç*: 241. c). Aor. *ānaçam* or *āneçam* (268). Fut. *naçisyāmi* or *nañksyāmi*. Pass. Pr. *naçyē*. Aor. 3 sing. *ānāç*. Part. *naṣṭā* (45. b). Ger. *na(ni)ṣtrā*; °*nāçya*.

nah (for orig'l *nadh*: 49 b. note), ya-cl. (IV), 'bind':—Pr. *nāhyāmi*. Pf. *nanāha*, *nanāddha* or *nehithā*, *nanāha*; *nehivā*, etc. (w. stem *neh*: 241. c, Midd. *nehē*). Fut. *natsyāmi*. Fut. Per. *naddhāsmi*. Pass. Pr. *nahyē*. Part. *nadthā*. Ger. *naddhrā*; °*nāhya*.

pat, a-cl. (I), 'fly; fall, sink':—Pr. *pātāmi*. Pf. (241. c) *papāta*, *petithā*, *popāta*; *petivā*, etc. Aor. II. (268) *āpaptam*. Fut. *patiṣyāmi*. Pass. Pr. *patyē*. Part. *patitā*. Ger. *patitvā*, °*pātya*.

par (पृ, *pūr*), redp.-cl. (III) Act., 'bring across' or 'fill':—Pr. (222) *pāparmi*, *pāparṣ*, *pāpurti*; *pāp-rvās* or *pāp-rvās*, etc., 3 pl. *pāprati* or *pāpūrati*. Pf. *pāyāra* (w. stem *pāpar*, in 2, 3 du., and 3 pl. also *pāpr*). Aor. *āpāriṣam*. Fut. *pariṣyāmi*. Pass. Pr. (287. a) *pūryē*. Part. (297) *pūrṇā* or *pūr(i)tā*. Ger. (310) *pūrtrā*; °*pārya*.

In sense of 'fill' also *nā-cl.* (IX) *prṇāmi*; or *ya-cl.* *pūrye*. The Caus. forms (*pūráyāmi* etc.) are referred to a special root *pūr*.

pa, *a-cl.* (II) 'dricka':—Pr. (227. b) *píbāmi* or *pívāmi*. Pf. (240. c) *pupāi* (w. stem *pa-p* 241. d). Aor. *ápām*. Fut. *pāsyāmi*. Pass. Pr. (287. c) *pīyē*. Aor. 3 sing. *ápāyi*. Part. (297) *pítā*. Gerv. *péya*, *pūtaryā*, *pāniya*. Ger. (310) *pītā*; **pāya* or **ptya*.

prach, *á-cl.* (VI) Act., 'ask':—Pr. (209. VII. note) *prōchāmi*. Pf. (241. b. note) *páprāccha*, *paprācchītha* or *paprāśtha* (49. b) *paprāccha*; *paprācchiva*, etc. (stem unaltered). Aor. *áprākṣam* (45. b). Fut. *prakṣyāmi* (45. b). Pass. Pr. (287. a) *prōchyē*. Aor. 3 sing. *áprācchi*. Part. (298) *prstā*. Inf. *prāṣtum*. Ger. (310) *prstā*; **prōchya*.

brū, root-cl. (II), 'speak'; (occurs only in the Pres.-syst.):—Pr. (216. a) *brāvīmi*, *brāvīṣi*, *brāvīti*; *brūvās*, *brūthās*, *brūtās*; *brūmās*, *brūthā*, *bruvānti* (211. a). (Midd. *bruvē*, *brūṣē*, etc.). Opt. *brūyām*. Ipv. *brāvāni*, *brūhi*, *brāvītu*; *brāvāta*, *brūtām*, etc. Ipf. *ābravam*, *ābravīs*, *ābravīt*; *ābīva*, *ābrūtām*, *ābrūtām*; *ābrūma*, *ābrūta*, *ābruran*.

Sporadically the forms *brūmi*, *bruyāt*, *bratīhi*, *ābrutam*, *ābrūvan* occur.

bhañj, inf.-cl. (VII) Act., 'break':—Pr. (208. III. note) *bhanōjmi*, *bhanāksi* (45. b), *bhanākti*; *bhañjras*, etc. Pf. *babhāñja*. Aor. *ābhāñksam*. Fut. *bhañksyāmi*. Pass. Pr. (287. b) *bhajyē*. Aor. 3. sing. *ābhāñji* or *ābhāji*. Part. (300. b) *bhagnā*. Ger. *bhañktvā*; **bhājya*.

bhar (*bhr*), redp.-cl. (III), 'bear':—Pr. (208. II. note) *bibhārmī*, *bibhārsi*, *libhārti*; *bibhrās*, etc. (3 pl. *bibhrati*). Pf. *babhāra* (w. stem *babhr*, without union-vow. except before *re*: 242. note). Perifr. Pf. (253. b) *bībharāni cakāra*. Aor. *ābhārṣam* (Midd. *ābhṛṣi*). Fut. *bharisyāmi*. Pass. Pr. (287. a) *bhriyē*. Aor. 3. sing. *ābhāri*. Part. *bhrtā*. Gerv. (306—8) *bhārya*, *bhartaryā*, *bharāṇya*. Ger. *bhrtvā*; **bhṛtya*.

bhī, redp.-cl. (III) Act., 'fear':—Pr. (208. II. note) *bibhēmi* (w. stem *bibhi*). Pf. *bibhēya*, *bibhayītha* or *bibhētha*, *bibhāya*; *bibhy-i-vā* (etc., w. stem *bibhy*). Periph. Pf. (253. b) *bibhayāni cakāra*. Aor. *ābhāiṣam*, *ābhāiṣis* (or with lost aug. after *mā*, 195. note, *bhāis*), etc. Fut. *bhesyāmi*. Pass. Pr. *bhiyē*. Aor. 3 sing. *ābhāyi*. Part. *bhitā*. Ger. *bhītvā*; **bhītya*.

bhū, *a-cl.* (I), 'be, become':—Pr. *bhātāmi* etc., cf. 213. Pf. *babhūca*, *babhūrittha*, *babhūva*; *babhūvirā*, *babhūrāthus*, *babhūvātus*; *babhūvimā*, *babhūrā*. *babhūrūs*; (Midd. *babhūvē*, *babhūviṣē*, *babhūre*; *babhūvirāthe*, *babhūrāthe*, *babhūrāte*; *babhūvimāhe*, *babhūtūhrē*, *babhūrīre*. Aor. I. *ābhūvam*, *ābhūs*,

ābhūt; *ābhūva*, *ābhūtam*, *ābhūtām*; *ābhūma*, *ābhūta*, *ābhūtan*; (Midd., 256: *ābhaviṣi*, *ābhaviṣṭhās*, *ābhaviṣṭa*; *ābhaviṣvahi*, *ābhaviṣāthām*, *ābhaviṣātām*; *ābhaviṣmahi*, *ābhavidhram* or *dhram*, *ābhaviṣata*). Prec. *bhūyāsam* etc., 275; (Midd. *bhaviṣyā*). Fut. *bhaviṣyāmi* etc., 279; (Midd. *bhaviṣyē*). Cond. *ābhaviṣyam* etc., 281; (Midd. *ābhaviṣyē*). Per. Fut. *bhavitāsmi* (Midd. *bhavitāhe*). Pass. Pr. *bhūyē*. Aor. 3 sing. *ābhavi*. Part. *bhūtā*. Gerv. (306. a) *bhāvya* or *abhāya*, *bhavitavyā*, *bhavanīya*. Inf. *bhāvitum*. Ger. *bhūtrā*; *bhūya*.

bhraj (*bhrj*), *ā-cl.* (VI), 'fry':—Pr. (209. VII. note) *bhrjāmi* (Midd. *bhrjje* or *bharjē*). Pf. (241. b. note) *babhrāja* or *babhrāja* (stem unaltered). Aor. (202. note 1) *ābhārkaṣam* or *ābhrākaṣam* (Midd. *ābharksi* or *ābhraksi*). Fut. (277. note) *bharkaṣyāmi* or *bhrakṣyāmi*. Pass. Pr. (287. a) *bhrjyē*. Part. (298) *bhrjā*.

bhram, *ya-cl.* (IV) 'wander':—Pr. (234) *bhrāmyāmi*. Pf. *babhrāma* (w. stem *babhrām* or *bhrem*: 241. c. note 2). Aor. *ābhramiṣam*. Fut. *bhramisyāmi*. Part. (297. note 2) *bhrantā*. Ger. *bhrāntā*, *°bhrānya*.

Also *ā-cl.* (I) *bhrāmāmi*.

majj, *ā-cl.* (VI) 'sink':—Pr. *majjāmi*. Pf. *namāja* (2 *mamajjha* or *mamāñktha*). Aor. *āmāñkaṣam* or *āmajjiṣam*. Fut. (280) *mañkaṣyāmi* or *majjiṣyāmi*. Pass. Pr. *majjyē*. Part. (300. b) *magnā*. Gerv. *mājya*, *mañkavyā*, *majjanīya*. Ger. *ma(ñ)ktā*; *°māj(j)ya*.

man, *ya-cl.* (IV) Midd., 'think':—Pr. *mānye*. Pf. *menē* etc. (i.e. w. stem *men*: enl. 241. c). Aor. *āmañsi* or *amanisi* (referred to *man* of *nu-cl.*). Fut. *mañsyē*. Pass. Pr. *manyē*. Aor. 3 sing. *āmāni*. Part. (297. note 2) *matā*. Gerv. *mānya*, *mantavyā*, *mananīya*. Ger. (310) *matvā*; *°mānya*, *°mātya*. Also *nu-cl.* (VIII. note) Midd.:—Pr. *manvé*, *manuṣē*, etc.

marj (*mrj* or *mārj*), root-cl. (II) Act., 'rub off, clean'. [For euphon. changes cf. 45. b]:—Pr. (217 and cf. 228) *mārjmi*, *mārksi*, *mārṣi*; *mrjās*, *mrṣthās*, *mrṣtās*; *mrjmās*, *mrṣthā*, *mrjānti* or *mārjānti*. Opt. *mrjyām*. Ip. *mārjāni*, *mrddhi* (45. b, 63. a), *mārṣu*; *mārjava*, *mrṣtām*, *mrṣtām*; *mārjāma*, *mrṣtā*, *mrjāntu* or *mārjāntu*. Ip. *āmārjam*, *amarṣ* (35) *āmārṣ*; *āmjrva*, etc. (3 pl. *āmjrjan* or *āmārjan*). Pf. (249) *mamārja* (w. stem *manrj* or *manārj*). Aor. (271) *āmārkaṣam* or *āmārjiṣam*. Fut. (280) *mārkaṣyāmi* or *mārjiṣyāmi*. Pass. Pr. *mrjyē*. Aor. 3 sing. *āmārji*. Part. (298) *mrṣtā*. Gerv. *mājya* or *mārgya*, *mārṣavyā* or *mārjitavyā*, *mārjanīya*. Ger. *mrṣtvā* or *mārjtvā*; *°mājya* or *°mārgya*.

ma, redp.-cl. (III) Midd., 'measure':—Pr. *míme*, *mímīṣe*, *mínīte*, etc. Pf. *mamé* (also A. *mamāú*). Aor. *ámāsi*, *ámāsthās*, etc. Fut. *mūsyé*. Pass. Pr. (287. c) *mīyé*. Aor. 3 sing. *ámāyi*. Part. (297) *mitá*. Gerv. *méya*, *mūtavýā māntya*. Ger. (310) *mitrá*; **māya*.—Also root-cl. Act.: *māmi* etc.

muc, a-cl. (VI) 'loosen, set free':—Pr. (231) *muñcāmi*. Pf. *mumúca* (w. stem *mumuc*). Aor. *ámucam* (Midd. *amukṣi*). Fut. *mokṣyāmi*. Pass. Pr. *mucyé*. Aor. 3 sing. *ámoci*. Part. *muktá* (45. b). Ger. *muktvd*, **múcyā*.

yaj, a-cl. (I), 'honor, worship'; (for euph. changes cf. 49. b):—Pr. *yójamī*. Pf. (238. c) *iyāja*, *iyajītha* or *iyāsthā* or *yejīthā*, *iyāja*; *ījīta* etc. (w. stem *īj*: 241. b). Aor. *áyākṣam* (Midd. *áyakṣi*). Prec. (273) *ījyāsam*. Fut. *yakṣyāmi*. Pass. Pr. (287. a) *ījyé*. Aor. 3 sing. *áyūji*. Part. (298) *iṣṭá*. Gerv. *yāja*, *yāṣṭavyā*, *yajanīya*. Ger. *iṣṭrā*, **ījya*.

yam, cha-cl. (I), 'stop':—Pr. (209. IX) *yācchāmi*. Pf. *yayāma* (w. stem *yem*: 241. c). Aor. (262. note 3) *áyāmsīsam*. Fut. *yāmsyāmi*. Pass. Pr. *yamyé*. Part. (297. note 2) *yatá*. Ger. (310) *ya(mi)trá*, **yátya* or **yámya*.

rañj, a-cl. or ya-cl. (I, IV), 'glow, redden; be affected, love (Loc.)':—Pr. (230) *rājāmi* or *rājyāmi*. Pf. *rarāñja*. Aor. *árāñṣam*. Fut. *rañṣyāmi*. Pass. Pr. (287. b) *rajyé*. Part. (297, 45. b) *raktá*.

rabh, a-cl. (I) Midd., 'grasp', with prep. *ā* 'begin':—Like *labh*.

rud, root-cl. (II) Act., 'wail':—Pr. (216. c) *ródīmi*, *ródīsi*, *ródīti*; *ruditás* etc. (3 pl. *rudánti*). Opt. *rudyām*. Ipv. *ródāni*, *rudihi*, etc. Ipf. (216. c) *árodan*, *árodīs* or *árodas*, etc. Pf. *ruróda* (w. stem *rurud*). Aor. II. *árudam*; IV. *árodīsam*. Fut. *rodīsyāmi*. Part. *ruditá*. Ger. *ruditvd*, **rúdyā*.

labh, a-cl. (I) Midd., 'grasp, take':—Pr. *lábhe*. Opt. *lábheya*. Ipv. *lábhai*. Ipf. *álábhe*. Pf. *lebhé* (etc., w. stem *lebh*: 241. c). Aor. *álapsi*, *álabdhās* (49), *álabdha*; *álapsvahi*, etc. Prec. *lapsiyá*. Fut. *lapsyé*. Pass. Pr. *labhyé*. Aor. 3 sing. *álábhi* or *álabhi*. Part. *labdhá* (49). Ger. *labdhvd* (49), **lábhya*.

vac, root-cl. (II) Act. (in Pf. etc. also Midd.), 'speak':—Pr. *vācni*, *rākṣi* (45. b), *vākti* (45. b); *vaccās*, *vakthās*, *raktás*, *vaccmās*, *vakthá*, (3 pl. fr. *brū*) *bruránti*. Opt. *vacyām*. Ipv. *vācāni*, *vagdhí*, *raktu*, etc. (3 pl. fr. *brū*). Ipf. *ávacam*, *ávak* (35), *ávak* (35); *ávaca*, *ávaktam*, etc. Pf. *vōca* (etc.: 244). Aor. (268) *ávocam*. (Midd. *avoce*). Prec. *ucyāsam* (Midd. *vakṣiyá*). Fut. *vakṣyāmi* (Midd. *vakṣyé*). Pass. Pr. (287. a)

ucyē. Aor. 3 sing. *āvāci*. Part. (297) *uklā*. Gerv. *vācya* or *vākya*, *vak-taryā*, *cacaniya*. Inf. *rāktum*. Ger. (310) *uktrā*, *ūcya*.

vad, a-cl. (I), 'speak':—Pr. *vādāmi*. Pf. (238. c) *urāḍa*, *uvadītha*, *urāḍa*; *ūdivā*, etc. (w. stem *ūd* : 241. b). Aor. *ācāḍiṣam*. Prec. (273) *udyāsam*. Fut. *radīṣyāmi*. Pass. Pr. (287. a) *udyē*. Part. (297) *uditā*. Gerv. *ṛāḍya*, or in compos'n *ōḍya* or *ōṛāḍya*, *raditaryā*, *vudaniya*. Ger. (310) *uditvā*, *ōḍya*.

vaç, root-cl. (II) Act., 'wish':—Pr. (215 c) *vāçmi*, *tākṣi* (45. b), *vāçṣi* (45. b); *uçvās*, *uṣṭhās*, etc. Opt. *uçyām*. Ipv. *tāçāni*, *uḍḍhi* (45. b, 63. a), *vāçṣu*; *vāçāca*, *uṣṭām*, etc. Ip. *āvaçam*, *āvaṭ* (35., 49. b), *āraṭ*; *āuçva* (af *ā-uçva* : 195) *āuṣṭam*, etc. Pf. (238. c) *uvāçu* (w. stem *uç* : 241. b). Aor. *ācāçiṣam*. Prec. (273) *uçyāsam*. Fut. *vaçīṣyāmi*. Pass. Pr. (287. a) *uçyē*. Part. (297) *uçitā*. Ger. *raçitṛā*, *ōḥya*.

1. **vas**, a-cl. (I) Act., 'dwell':—Pr. *rāsāmi*. Pf. (238. c) *urāsa* (w. stem *uṣ* : 241. b). Aor. IV. *āvātsam* (57). Fut. *vatsyāmi* (57). Pass. Pr. (287. a) *uṣyē*. Aor. 3 sing. *āvāsi*. Part. (297) *uṣitā*. Ger. (310) *uṣitvā*, *ōṣya*.

2. **vas**, root-cl. (II) Midd., 'put on a dress':—Pr. *rasē*, *rasṣe*, *rasṭe*, etc. Pf. *ṛavasē*. Aor. *āraṣiṣi*. Fut. *vasiṣyē*. Pass. Pr. *raṣyē*. Part. *vasitā*.

vah, a-cl. (I) 'bear':—Pr. *vāhāmi* (M. *vāhe*). Pf. (238. c) *urāḥa* *uvahitha* or *urōḍha* (cf. 49. b), *uvāha*; *ūhirā* (etc., w. stem *ūh* : 241. b). Aor. *āvākṣam* (45. b), *āraḥṣis*, etc.; in combination with *t*, *th*, *avoḍh* : 2 du. *āroḍham* etc. (Midd. *āraḥṣi*, *āroḍhās*, etc.). Fut. *vakṣyāmi*. Per. Fut. *roḍhāsmi*. Pass. Pr. (287. a) *uhyē* (Ip. *āuhye* : 195). Aor. 3 sing. *ārāhi*. Part. *ūḍhā* (298). Inf. *rōḍhun*. Ger. *ūḍhrā* (310), *ōḥya*.

vā, (ve), a-cl. (I), 'weave':—Pr. (227. a) *vāyāmi*. Pf. (fr. two root-forms : 250) *varāu* or *urāya*, *varithā* (or *varātha*) or *urāyitha*, *varāu* or *urāya*; *varivā* (or *ūvirā*) or *ūgitā*, etc. (Midd. *varē* or *ūrē* or *ūgē*). Aor. *āvāsiṣam*. Fut. *vāsyāmi* or (280) *vayīṣyāmi*. Pass. Pr. (287. a) *ūyē*. Part. *ūtā*. Inf. *ōtum*.

1 **vid**, a-cl. (VI), 'find':—Pr. (231) *vindāmi*. Pf. *vivēda*. Aor. *āvidam*. Fut. *vetsyāmi* or *vedīṣyāmi*. Part. Pass. *rittā* or (300. c) *vinnā*.

2 **vid**, root-cl. (II), 'know':—Pr. *rēdmi*, *vētsi*, *rēti*; *ridcās*, *ritthās*, *vittās*; *ridmās*, *ritthā*, *vidānti*. (Midd. rare: *vidē* etc.). Opt. *vidyām*. Ipv. *rēdāni*, *viddhī*, etc. Ip. *āredam*, *āres* or *āvet* (35), *āvet* (35); *āridva*, *āvittam*, *āvittām*; *āvidma*, *āvitta*, *āvidan* or *āridvs* (199. d). Pf. (247) *vēda*, *vetthā*, *vēda*; *vidvā*, *vidāthus*, *vidātus*; *vidmā*, *vidā*, *vidūs*. Per. Pf. (253. b) *vidmāni* *cukāra*. Aor. *āvedīṣam*. Fut. *vedīṣyāmi* or *vetsyāmi*. Pass. Pr.

vidyé. Aor. 3 sing. *áredi.* Part. *viditá.* Gerv. *védya* etc. Inf. *réttum.* Ger. *viditá,* *°ridya.*

vic, á-cl. (VI) 'enter':—Pr. *vičāmi.* Pf. *vivéca.* Aor. IV. *ávikṣam* (45. b). Fut. *tekṣyāmi.* Pass. Pr. *vičyé.* Part. Pass. *vištá* (45. b). Ger. *vištṛá* (45. b), *°ričya.*

vis, redp.-cl. (II), 'perform, gain':—Pr. (224) *réveṣmi* or *ríreṣmi.* Ip. *áceviṣam.* Pf. *vivéca.* Aor. IV. *ávikṣam.* Fut. *tekṣyāmi.*

vyac, á-cl. (VI) Act., 'embrace':—Pr. (209. VII. note) *vicāmi.* Pf. (238. c) *vivyāca* (w. stem *vic*: 241. b). Pass. Pr. (287. a) *vičyé.* Part. (297) *vičitá.*—Also III *riryaomi.*

vyadh, ya-cl. (IV) Act., 'pierce':—Pr. (209. VIII. note) *vidhyāmi.* Pf. (238. c) *viryādha* (w. stem *vidh*: 241. b). Aor. *áryātsam.* Fut. *ryat-syāmi* or *rets°.* Pass. Pr. (287. a) *vidhyé.* Part. (297) *viditá* (49. a).

vyā (*rye*), a-cl. (I), 'envelope':—Pr. (227. a) *vyāyāmi.* Pf. (238. c, 250) *viryāya* (w. stem *vivyay* or *vivī*, *viry*). Aor. *ávyāsiṣam.* Fut. *ryāsyāmi.* Pass. Pr. (287. a) *riyé.* Part. (297) *vītá.*

čā (*čo*), ya-cl. (IV) Act., 'whet':—Pr. (235) *čyāmi.* Pf. *čačū.* Aor. I. *áčam*; IV. *áčāsiṣam.* Fut. *čāsyāmi.* Pass. Pr. *čāyé.* Part. (297. note 1) *čūtá* or *čūtá.* Ger. *čūtá,* *°čāya.*

čas, root-cl. (II) Act., 'command' (with *ā*, 'bless' also Midd.):—Pr. (215. d) *čāsmi*, *čāssi*, *čāsti*; *čāsvás*, *čāsthás*, *čāstás*; *čāsmás*, *čāsthá*, *čāsmati.* (Midd. *čāse* etc., never weakened to *čā*). Opt. *čāsyām.* Ip. *čāśāni*, *čāthi* *čāstu*; *čāśāva*, *čāstám*, *čāstām*; *čāśāma*, *čāstá*, *čāsmu.* Ip. *áčāsam*, *áčās* (or *áčūt*), *áčūt*, etc. Pf. *čačāsa.* Aor. (268) *áčāsam.* Prec. *čāsyām.* Fut. *čāsi-syāmi.* Pass. Pr. (287. e) *čāsyé.* Aor. 3 sing. *áčāsi.* Part. (298) *čāstá* or *čāsi*(itá). Ger. *čāsitá*, or *čāstá*, *°čāya.*—Also a-cl. *čāsmi.*

čl, root-cl. (II) Midd., 'lie':—Pr. (218) *čāye*, *čēse*, *čēte*; *čérāhe*, *čāyāte*, etc. (3 pl. *čérāte*). Opt. *čāyāya.* Ip. *čāyāi*, *čēsta*, *čēlām*, etc. (3 pl. *čérātām*). Ip. *áčāyi*, *áčethās*, *áčeta*, etc. (3 pl. *áčerata*). Pf. *čāčyé* (etc., stem *čācy*). Aor. *áčāyāsi.* Fut. *čāyāsyé.* Pass. Pr. (387. e) *čāyāye.* Aor. 3 sing. *áčāyāsi.* Part. (297. note 3) *čāyitá.* Ger. (310) *čāyitá*, *°čāya.*

čru, no-cl. (V), 'hear':—Pr. (225) *črṇōmi*, *črṇōsi*, *črṇōti*; *črṇ(u)rás*, *črṇu-thás*, *črṇutás*; *črṇ(u)más*, *črṇutá*, *črṇvánti.* Opt. *črṇnyām.* Ip. *črṇávāni*, *črṇú*, *črṇótu*; *črṇárāva*, *črṇutám*, *črṇutám*; *črṇávāma*, *črṇutá*, *črṇvántu.* Ip. *áčrṇatam*, *áčrṇos*, *áčrṇot*; *áčrṇ(u)ta*, *áčrṇutum*, *áčrṇutām*, *áčrṇ(u)ma*, *áčrṇuta*, *áčrṇvan.* Pf. (242. note) *čučrāca*, *čučrōtha*, *čučrāva*; *čučrutá*

çuçrutáthus, çuçruvátus; çuçrumá, çuçrutá, çuçruvát. Aor. (262) *áçrāu-
ṣam, áçrāuṣis*, etc. Prec. *çrūyāsam*. Fut. *çrogyāmi*. Per. Fut. *çrotāmi*.
Pass. Pr. (287. c) *çrūyé*. Aor. 3 sing. *áçráci*. Part. *çrutá*. Gerv. *çrārya*,
çrotavyā, çratāṇīya. Ger. *çrutvā, °çrútya*.

çvas, root-cl. (II) Act., 'breathe':—Pr. (216. c) *çvāsīmi*. Pf. *çaçvāsa*, etc.

çvi (*çvā*), a-cl. (I) Act., 'swell':—Pr. *çváyāmi*. Pf. (250) *çiçṛāya* or *çuçṛāva*
(w. stem *çiçvi'y* or *çuçu'v*: 243). Aor. *áçvayīsam*. Fut. *çvayīsyāmi*.
Pass. Pr. (297. e) *çvūyé*. Aor. 3 sing. *áçvāyi*. Part. (300. a) *çvāná*.

sa(ñ)j, a-cl. (I) Act., 'adhere':—Pr. (230) *sājāmi*. Pf. *sasāñja* (w. stem
sasaj or *sasañj*). Aor. *ásāñkṣam*. Fut. *sañkṣyāmi*. Pass. Pr. (287. b)
sajyé. Part. (297, 45. b) *saktá*. Ger. *sa(ñ)ktrā, °sājya*.

sad, a-cl. (I) 'sit':—Pr. (229) *stādāmi*. Pf. *sasāda* (w. stem *sed*: 241. c).
Aor. *ásadam*. Fut. *satsyāmi*. Pass. Pr. *sadyé*. Part. (300 c.) *sanná* or
sattá.

sarj (*srj*), á-cl. (VI), 'let loose, free; produce':—Pr. *srjāmi*. Pf. *sasárja*.
Aor. (262. note 1) *ásrākṣam*. Fut. (277. note) *sraṁkṣyāmi*. Pass. Pr.
srjyé. Aor. 3 sing. *ásarji*. Part. *srṣṭá* (45. b). Inf. *sraṣṭum*. Ger.
srṣṭrā, °srjya.

sah, a-cl. (I) Midd., 'bear':—Pr. *sáhe*. Pf. (241. c) *sehé, sehiṣé*, etc. (stem
seh). Aor. *ásahiṣi*. Fut. *sahiṣyé*. Per. Fut. *sodhāhe* (49. b) or *sahūdhe*.
Pass. Pr. *suhyé*. Part. (298) *sodhá*. Inf. *sódhum* or *sáhitum*.

sā (*so*), ya-cl. (IV) Act., 'bind':—Pr. (235) *syāmi*, etc. som *çū* (*ço*).

sic, á-cl. (VI), 'pour out':—Pr. (231) *siñcāmi*. Pf. *siṣéca*. Aor. *ásicam*.
Fut. *seksyāmi* (45. b). Part. *siktá*.

skand, a-cl. (I) Act., 'leap':—Pr. *skándāmi*. Pf. *caṣkānda*. Aor. II.
áskadam; IV. *áskāntsam*. Fut. *skantsyāmi*. Pass. Pr. (287. b) *skadyé*.
Aor. 3 sing. *áskandi*. Part. *skanná* (for *skad-ná*: 300. c).

stu, root-cl. (II), 'praise':—Pr. (208. I. note) *stāumi* or *stāvīmi*. Pf. (242. note)
tuṣṭāva, tuṣṭótha, etc. Aor. *ástāvīsam* (Midd. *ástosi*). Fut. *stógyāmi*.
Pass. Pr. *stūyé*. Aor. 3 sing. *ástāvi*. Part. *stutá*. Ger. *stutrā, °stuya*.

sthā, a-cl. (I), 'stand':—Pr. (227. b) *tīṣṭhāmi* (Midd. *tīṣṭhe*). Pf. *tasthāu*,
tasthitha or *tasthāṭha, tasthāu*; *tasth-i-vā* (etc., w. stem *tasth*: 241. d).
Aor. *ástthām* (Midd. *ástthiṣi*). Prec. *stheyāsam*. Fut. *sthāsyāmi*. Pass.
Pr. (287. c) *sthīyé*. Aor. 3 sing. *ástthāyi*. Part. (297) *sthitá*. Gerv. *sthéya*,
sthātavyā, sthāntya. Ger. (310) *sthitvā, °sthāya*.

sparc (*sprc*), á-cl. (VI), 'touch':—Pr. *sprcāmi*. Pf. *paspárṇa* (w. stem *pasprc*).

Aor. (262. note 1) *ásprākṣam* or *áspārṁṣam* or *ásprṁṣam*. Fut. (277. note) *sprakṣyāmi* or *sparkṣyāmi*. Pass. Pr. *sprcyé*. Aor. 3 sing. *ásparṁi*. Part. *sprṣṭā* (45. b). Ger. *sprṣṭā* (45. b), *°sprṣya*.

svap, root-cl. (II) Act., 'sleep':—Pr. (216. c) *stápimi*. Pf. (238. c) *sustāpa* (w. stem *susup*: 241. b). Aor. *ásvāpsam*. Fut. *svapsyāmi*. Pass. Pr. (287. a) *supyé*. Aor. 3 sing. *ástāpi*. Part. (297) *suptā*. Ger. (310) *suptvā*, *°súpya*.

han, root-cl. (II) Act. (rarely Midd.), 'strike, kill':—Pr. 215. b) *hánmi*, *hán̄si*, *hánti*; *hanvās*, *kathás*, *hutás*; *hanmās*, *kathá*, *ghnánti*. Opt. *hanyān*. Ipv. *hánūni*, *jahí*, *hántu*; *hánāva*, *hatám*, *hatām*; *hánūna*, *hatá*, *ghnántu*. Ipf. *áhanam*, *áhan* (35), *áhan*; *áhanva*, *áhatam*, *áhatām*; *áhanma*, *áhata*, *ághnan*. Pf. (237. note 2, 241. a) *jaghāna*, *jaghanātha* or *jaghāntha*, *jaghāna*; *jaghñivā* *jaghñāthas*, *jaghñātus*; *jaghñimā*, *jaghñá*, *jaghñūs*. Aor. [rare, but *áhanat* occurs in epic poetry; borrowed forms *ávanadhīsam*, *áradhīs*, etc. fr. $\sqrt{\text{radh}}$ (or *badh*); about the Midd. cf. 270]. Fut. *haniṣyāmi*. Per. Fut. *hantāsmi*. Pass. Pr. *hanyé*. Pf. *jaghñé*. Aor. 3 sing. *ághāni* (*áradddhi*). Fut. *haniṣyé* or *ghāniṣyé*. Part. (297. note 2) *hatá*. Gerv. (306. a. note) *ghātya* (borrowed form *tādhyā*), *hantaryā*, *hanantya*. Ger. (310) *hatvā*, *°hātya* or *hānya*.

hā, redp.-cl. (III) Act., 'leave':—Pr. (223) *jāhāmi*, *jāhāsi*, *jāhāti*; *jahtrās*, *jahtrās*, *jahtrās*; *jahlmās*, *jahlvā*, *jahati*. Opt. *jahyām*. Ipv. *jāhāni*, *jahthi* or *jahthi*, *jahūhu*; *jāhūva*, *jahtrām*, etc. Ipf. *ājahūm*, *ājahūs*, *ājahūt*; *ājahūva*, etc. Pf. *jahāu*. Aor. *áhāsiṣam*. Fut. *hāsyāmi*. Pass. Pr. (287. c) *hīyé*. Aor. 3 sing. *áhāyi*. Part. (300. a) *hīnā*. Gerv. *héya*, *hātaryā*, *hāntya*. Ger. (310) *hītvā*, *°hāya*.

About the kindred *hā*, Midd., cf. 223. Pr. *jīhe*, *jīhīse*, *jīhite*, etc. 3 pl. *jīh-ate*. Pf. *jahé*. Fut. *hāsyé*. Aor. *áhāsi*, *áhāsthās*, etc.

hu, redp.-cl. (III), 'sacrifice':—Pr. (213) *juhōmi*. Pf. *juhāva*. Aor. *áhūṁsam*. Fut. *hoṣyāmi*. Pass. Pr. (287. c) *hūyé*. Aor. 3 sing. *áhūci*. Part. *hūtā*. Ger. *hutvā*, *°hūtya*.

hvā, (*hve*), a-cl. (I), 'call, invoke':—Pr. (227. a) *hrāyāmi* (Midd. *hrāye*). Pf. *juhāva* etc, like the Perf. of *hu* 'sacrifice', and apparently only borrowed from an older form *hu* or fr. *hū*. Aor. II. *áhtam*. Fut. *hvāsyāmi* or *hrāyisyāmi*. Pass. Pr. (287. a) *hūyé*. Aor. 3 sing. *áhūyāi*. Part. (297) *hūtā*. Ger. (310) *hūtvā*, *°hūya*.

II. DERIVATIVE CONJUGATION (cf. 202).

315. The derivative verbs are here divided into A. *Intensives*, B. *Desideratives*, C. *Derivatives in aya* (Causatives, Quasi-Denominatives, Denominatives), and D. *Denominatives other than those in aya*.

A. INTENSIVES (or *Frequentatives*).

316. These rare verbs, denoting an intensification or a repetition of that which is expressed by the root itself, may be formed from all monosyllabic roots beginning with a consonant. They are of two kinds:

a. SIMPLE INTENSIVES.—The stem consists of the reduplicated root alone, the reduplicating syllable, which has the accent, being stronger or fuller than usual:— $\sqrt{vid}$ ‘know’: stem *vé-vid*; *bhū* ‘be’: *ló-bhu*; $\sqrt{vad}$ ‘speak’: *vā-vad*; $\sqrt{car}$ ‘go’: *cār-car*.

b. **yá**-INTENSIVES (the more common). The stem, which is inflected in the Midd. alone, consists of the root reduplicated as above, and extended by the suffix *yá*, which has the accent, and before which the root is itself treated as in the Pass. (287), except that final *ar* after one consonant becomes *rī*, and that initial *va* and *ya* remain unchanged:— $\sqrt{dīp}$ ‘shine’: *de-dīp-yá*; $\sqrt{dā}$ ‘give’: *de-dī-yá* (317); $\sqrt{ci}$ ‘collect’: *ce-cī-yá*; $\sqrt{kar}$ ‘make’: *ce-krī-yá*; $\sqrt{par}$ (*pī*) ‘fill’: *po-pūr-yá*; $\sqrt{vad}$ ‘speak’: *vā-vad-yá*.

317. *Reduplication*.—Aside from usual rules, the following peculiarities are to be observed:

a. Radical *ḍ* (with several exceptions, cf. b), *ḷ*, and *ṣ* are repeated by *ā*, *e*, and *o*; but in *yā*-stems the reduplication is then to be made from the modified root-form (316. b):—cf. the examples above.

b. The root-syllables *ar* and *ra* are repeated by *ar*, and a nasal is also repeated with a preceding *a*. Moreover, the reduplicating syllable *ar* (exceptionally also *an*) is apt to be followed by an inserted *i* or *i*:— $\sqrt{\text{kar}}$ 'make': *cār-kar* or *car-l-kar* (but *cr-kri-yā*); $\sqrt{\text{rart}}$ 'turn, be': *rar-i-rart* (*var-i-vrt-yā*); $\sqrt{\text{grah}}$ 'take': *jar-i-grah* (*jar-i-grh-yā*); $\sqrt{\text{han}}$ 'kill': *jan-ghan* (*jan-ghan-yā* or *je-ghnī-yā*); $\sqrt{\text{rañc}}$ 'reel': *van-i-rañc* (*van-i-rac-yā*).

c. Some roots having no nasal insert one, nevertheless, after the redupl. syllable, and *kas*, *pat*, *pad*, besides, affix an *i* to it:— $\sqrt{\text{jap}}$ 'whisper': *jān-jap* (*jan-jap-yā*); $\sqrt{\text{pat}}$ 'fly': *pānī-pat* (*panī-pat-yā*).

318. The simple Intensive is inflected with two stems like an Act. verb of the root-class, but the strong stem is weakened before vowel-endings. Before consonant-endings in strong forms, an *i* may be inserted, and medial *e*, *o*, *ar*, are then weakened to *i*, *u*, *r*.

Example :—विद् *vid* 'know': str. stem वेवेद् *vēved*, w. stem वेविद् *revid*.

Present-System.

S.:	Indic.	Optat.	Imperat.	Imperf.
1.	वेवेमि or वेविदीमि <i>vēred-mi</i> <i>rēcid-i-mi</i>	वेविद्याम् <i>revid-yā-m</i>	वेविदानि <i>rēvid-āni</i>	अवेविदम् <i>ā-vevid-am</i>
2.	वेवेसि ,, वेविदीषि <i>vēcet-si</i> <i>rēcid-i-ṣi</i>	वेविद्यास् <i>revid-yā-s</i>	वेविद्धि <i>revid-dhi</i>	अवेवेत्, अवेविदीस् <i>āreket, ārevid-i-s</i>
3.	वेवेति ,, वेविदीति <i>vēcet-ti</i> <i>rēcid-i-ti</i>	वेविद्यात् <i>revid-yā-t</i>	वेवेत्तु, वेविदीतु, <i>vēcet-tu, rēcid-i-tu</i>	अवेवेत्, अवेविदीत् <i>āreket, ārevid-i-t</i>

D.:

1.	वेविद्धम् <i>rēcid-vas</i> etc.	वेविद्याव <i>revid-yā-ra</i> etc.	वेविदाव <i>rēcid-āra</i> etc.	अवेविद्ध <i>ārevid-ra</i> etc.
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319. The *yá*-intensive is inflected like a Passive.
Example :—दीप् *dīp* ‘shine’: stem देदीप्य *de-dīp-yá*.

S.: Indic.	Optat.	Imperat.	Imperf.
1. देदीप्ये <i>dedīpyé</i> etc.	देदीप्येय <i>dedīpyéya</i> etc.	देदीप्ये <i>dedīpyāi</i> etc.	अदेदीप्ये <i>ādedīpye</i> etc.

320. Only scattering examples of forms outside the Pres.-system occur. Generally they are made on the basis of the Intensive-stem.

B. DESIDERATIVES.

321. Desideratives, denoting a desire for that which is expressed by the root itself, may be formed from any root (or Causat. stem, cf. 234).

Sometimes the Desid. sense is obscured or even wanting.

322. The stem is made by adding the suffix *sa* or *i-ṣa* to the reduplicated root, which before *sa* is apt to be weakened or have a final vowel lengthened, while before *iṣa* it generally is gunated :— $\sqrt{bhu}$ ‘be’: *bú-bhū-ṣa*; $\sqrt{budh}$ ‘know’: *bú-bodh-i-ṣa* (Midd. stem *bú-bhut-sa*); $\sqrt{smi}$ ‘smile’: *sí-smay-i-ṣa*.

323. *Reduplication*.—Aside from usual rules, it is to be noticed that radical $\check{a}$, whether original or produced by the strengthening of a final $\bar{u}$ before the suffix *iṣa* (324. b), is repeated by *i* :— $\sqrt{pā}$ ‘drink’: *pí-pā-ṣa* (or *pí-pī-ṣa*) ‘thirst’; $\sqrt{pac}$ ‘cook’: *pí-pak-ṣa*; $pū$ ‘purify’: *pú-pū-ṣa* or *pí-pav-iṣa*; $\sqrt{kar}$ ‘make’: *cí-kīr-ṣa*.

Note.—In several stems, the reduplication is wanting (or rather contracted

with the root):— $\sqrt{ap}$ 'reach': *īp-sa*; $\sqrt{dā}$ 'give': *dītsa*; $\sqrt{dhā}$ 'put': *dhītsa*; $\sqrt{dabh}$ 'hurt': *dhīpsa*; $\sqrt{pat}$ 'fall': *pītsa*; $\sqrt{mā}$ 'measure': *mītsa*; $\sqrt{muc}$ 'set free': *mōkṣa* (or *mūmukṣa*); $\sqrt{labh}$ 'take': *līpsa*; $\sqrt{cak}$ 'be able': *çīkṣa*.

324. The treatment of the root is as follows:—*a.* Before **sa**: medial *ar* (or *ra* in *grah*, *prach*) is changed to *r*, final *ar* to *īr* (*ūr*), *ir* to *yā* or *et*, and *i*, *u* to *ī*, *ū*. Farther, *a* is lengthened in *gam*, *tan* (opt'ly), *han*, and *san* (after the loss of *n*).—*b.* Before **īsa**: penultimate *i*, *u*, *ar* may become *e*, *o*, *r*, and final *i*, *ū* become *ay*, *av*.

325. The Desiderative stems are inflected in the Pres.-system like primary *a*-stems. They take the Periphr. Perfect, the *is*-Aor. with loss of the stem-final *a*, and Futures with the union-vow. *i*.

Example:—**आप** *āp* 'reach' (Act.): **ईप्स** *īp-sa* 'try to obtain, desire'; **तिङ्** 'be sharp' (Midd.): **तितिक्ष** *tī-tik-ṣa* 'try to be sharp; endure'.

Present-System.—Active.

S.: Indic.	Optat.	Imperat.	Imperf.
1. ईप्सामि <i>īpsā-mi</i>	ईप्सेयम् <i>īpsey-am</i>	ईप्सानि <i>īpsāni</i>	ऐप्सम् <i>āipsa-m</i>
2. ईप्सि <i>īpsa-si</i> etc.	ईप्से <i>īpse-s</i> etc.	ईप्स <i>īps-a</i> etc.	ऐप्स <i>āipsa-s</i> etc.

Remaining Tenses.

Perf.	Aor.	Sib.-fut.	Per.-fut.
ईप्सां चकार <i>īpsāṁ cakāra</i> etc.	ऐप्सिषम् <i>āīps-iṣ-am</i> etc. (with Opt.)	ईप्सिष्यामि <i>īps-i-ṣyā-mi</i> etc. (with Cond.)	ईप्सितास्मि <i>īps-i-tāsmi</i> etc.

Present-System.—Middle.

Indic.	Optat.	Imperat.	Imperf.
तितिक्षे <i>tītikṣe</i> etc.	तितिक्षेय <i>tītikṣeya</i> etc.	तितिक्षै <i>tītikṣāi</i> etc.	अतितिक्षे <i>ātītikṣe</i> etc.

326. A *Passive* and a *Causative* may be made by adding resp. the suffixes *yá* and *áya* to the Desid. stem, whose final *a* is then lost :—Pass. st. *īps-yá* ; Caus. st. *īps-áya*.

C. DERIVATIVE VERBS IN *aya*.

327. Under this general head is included three kinds of verbs of a homogeneous form and inflection, viz. I. *Causatives*, being made from every verb-root ; II. *Quasi-Denominatives*, theoretically made from certain kindred or assumed verb-roots (really, at least in part, from more or less evident noun-stems), and III. *Denominatives*, made from noun-stems.

Note.—It is probable that all stems in *áya* were originally nominal, although the Causatives have later, by force of analogy, come to be formed from all verb-roots independently of any nominal base, and with a rather consistent modification of the radical sense. The three classes described above really overlap one another both as regards sense and etymology, and it is only in accordance with their usual, though arbitrary, lexical treatment that they are here held apart.

328. I. CAUSATIVES.—These verbs, generally imparting to the radical sense a causal or a transitive value, are allowed to be formed from every root. The stem is made by adding to the strengthened but toneless root-form the accented suffix *áya* :— $\sqrt{dviṣ}$ ‘hate’: *dveṣ-áya*.

329. *Form of the root* :

a. Penultimate *i*, *u* become *e*, *o*, penultimate *a* often *ā*, and final *ī* and *ū*, by vrddhi-increment, *āy* and *āv* :— $\sqrt{vid}$ ‘know’: *ved-áya* ; $\sqrt{budh}$ ‘know’: *bodh-áya* ; $\sqrt{svap}$ ‘sleep’: *svāp-áya* ; $\sqrt{kar}$ ‘make’: *kār-áya* (but $\sqrt{gam}$, ‘go’: *gam-áya*) ; $\sqrt{ni}$ ‘lead’: *nāy-áya* ; $\sqrt{bhū}$ ‘be’: *bhāv-áya*.

Note.—Not unfrequently, a penult. *a* is unchanged, as in *tear* ‘hurry’, *mad* ‘rejoice’, etc., and generally before *m*.

b. Roots in *ā* either develop a *y* or (the great majority) a *p* before *āya*:— $\sqrt{pā}$ 'drink': *pāy-āya*; $\sqrt{dā}$ 'give': *dāp-āya*; $\sqrt{sthā}$ 'stand': *sthāp-āya*.

Note.—Roots treated like *pā* are *pyā* (*pyāi*) 'swell', *vyā* (*vyāi*) 'envelope', *vā* (*vē*) 'weave', *çā* (*ço*) 'whet', *sā* (*so*) 'bind', *hvā* (*hve*) 'call'.

c. Even several roots in *i* or *ī*, and $\sqrt{ar}$ 'move', take, optionally or not, a *p* before *āya*, and *i* is then changed to *ā*, rarely to *a* or *e*:— $\sqrt{i}$ 'go': *ūp-āya* (in *adhy-āpaya* 'cause to go over, teach'); $\sqrt{jī}$ 'conquer': *jūp-āya*; $\sqrt{ci}$ 'collect': *cāp-āya* or *cāy-āya*.

d. Other anomalous formations are:— $\sqrt{guh}$ 'conceal': *gūhāya*; $\sqrt{pār}$ (*pī*) 'fill': *pūrāya*; $\sqrt{pā}$ 'protect': *pālāya* (rather a Denom. of *pāla*); $\sqrt{marj}$ 'rub': *mārjāya*; $\sqrt{ruh}$ 'grow': *ropāya* (earlier *rohāya*); $\sqrt{çād}$ 'fall': *çātāya*; $\sqrt{sidh}$ 'succeed': *sādhāya* (or *sedhāya*); $\sqrt{han}$ 'kill': *ghātāya*.

330. II. QUASI-DENOMINATIVES.—Several stems in *āya* that are used either, like Causatives—though mostly without Causat. sense—at the side of kindred lry stems (as *garj-āya* 'roar' beside *gārj-a* 'roar') or without any such connection (as *daṇḍ-āya* 'chastize', *vīr-āya* 'be heroic') are by the Hindus derived directly from roots (*garj*, *daṇḍ*, *vīr*, etc.) that are allowed to constitute a special lry class (the Xth or *cur*-class). In fact, however, many of these stems are clearly derived from nouns (*daṇḍāya*, *vīrāya*, from *daṇḍā* 'rod', *vīrā* 'hero', etc.) and presumably all have such an origin, or some may be simply duplicates of Causatives in some of their senses (cf. *mārjāya*, Caus., 'cause to cleanse' or, *cur*-cl., 'cleanse').

331. The stem is formed from the assumed roots on the same principles that Causatives are formed from their roots:— $\sqrt{cur}$ 'steal': *cor-āya*; $\sqrt{daṇḍ}$ 'chastize': *daṇḍ-āya*.

332. III. DENOMINATIVES.—These rare forms are all made from nominal stems, and are not reported as roots. Virtually, their form, by the reduction of the noun-stem before *aya* to a monosyllable, and by the occasional insertion

of *p* after a lengthened final *a*, becomes like that of the two preceding classes:—*kṣūdh* 'hunger': *kṣodh-aya* 'feel hunger'; *vastra* 'dress': *vastr-aya* 'dress'; *raṁman* 'armour': *raṁm-aya* 'put on armour'; *svā* 'own': *svāp-aya* 'make one's own'.

333. *Inflection*.—The stems in *aya* are all inflected in the Pres.-system like Iry *a*-stems (213). Remaining tenses, Aor. and Prec. Act. excepted, are made on the basis of the full stem, noticing that the Perf. is periphrastic (251), and that the other tenses invariably take the union-vowel *i*, with loss of the stem-final *a*. The Aor. and the Prec. Act. are both made from the root, the Aor. being reduplicated as explained at 258, and the Prec. being formed from the causatively strengthened root.

Example :—**द्विष** *dviṣ* 'hate': Caus. stem **द्वेष** *dveṣ-aya*.

Present-System.

	Indic.	Optat.	Imperat.	Imperf.
<i>Act.</i> : 1.	द्वेषयामि <i>dveṣayāmi</i> etc.	द्वेषयेयम् <i>dveṣáyeyam</i> etc.	द्वेषयानि <i>dveṣayāni</i> etc.	अद्वेषयम् <i>ádveṣayam</i> etc.
<i>Midd.</i> : 1.	द्वेषये <i>dveṣāye</i> etc.	द्वेषयेय <i>dveṣáyeya</i> etc.	द्वेषयै <i>dveṣāyāi</i> etc.	अद्वेषये <i>ádveṣāye</i> etc.

Other Tenses.

	Perf.	Aor.	Sib.-Fut.	Perf.-Fut.
<i>Act.</i> : 1.	द्वेषयां चकार <i>dveṣayān cakāra</i> etc.	अदिद्विषम् <i>ádidiṣam</i> etc. (with Prec.)	द्वेषयिष्यामि <i>dveṣayīṣyāmi</i> etc. (with Cond.)	द्वेषयितास्मि <i>dveṣayitāsmi</i> etc.
<i>Midd.</i> : 1.	द्वेषयां चक्रे <i>dveṣayān cakre</i> etc.	अदिद्विषे <i>ádidiṣe</i> etc. (with Prec.)	द्वेषयिष्ये <i>dveṣayīṣyē</i> etc. (with Cond.)	द्वेषयिताहे <i>dveṣayitāhe</i> etc.

Stems like *corāya*, quasi-Den. (assumed root *cur*), 'steal' and *kṣodhaya*, Den., 'hunger' are inflected in a perfectly analogous way.

334. A *Passive* is formed by adding the suffix *yá* to the causatively strengthened root (Pass. st. *dreṣ-yá*);—and a *Desiderative* by adding *i-ṣa* to the reduplicated Caus.-stem, whose final *a* is lost (Des. st. *di-dreṣáy-i-ṣa*).

D. DENOMINATIVES other than those in *aya*.

335. These verbs, being all of a very rare occurrence, are made in different ways, viz.: — *a.* by using directly any noun-stem in *ā* as a verb-stem; *kṛṣṇa* 'act like Kṛṣṇa': *mālā* 'be like a garland' (*mālā*); — *b.* by adding *a* to the stem, whose final vowel mostly is guṇated: *pitar-a* 'act the father' (*pītár*), *kavay-a* or *kary-a* 'act the poet' (*karí*); — *c.* by adding *yá* to the stem, whose final sound is changed nearly as in the Pass. (*ā* to *ī*, or *a* in Midd. to *ā*; *i*, *u* to *ī*, *ū*; *ar* to *rī*; and *an*, with loss of *n*, to *ī* or *ā*): *putrī-yá* 'act as or desire a son' (*putrá*); *patī-yá* 'desire a husband' (*patí*), *rājī-ya* or (Midd.) *rajā-ya* 'consider as king' (*rājan*), etc.; — *d.* by adding (*a*)*ṣya* to the stem, which then expresses a desire: *madhu-ṣya* or *madhṛ-asya* 'desire honey' (*mātlhu*).

Note.—As a Den. suffix is also counted *kāmya*, which, however, is itself a Den. stem of *kāma* 'love':—*putra-kāmya* 'long for a son'.

336. These Denominative stems are inflected in the Pres.-system like lry *a*-stems. Other forms rarely occur.

VERBAL NOUNS OF THE DERIVATIVE VERBS.

337. The verbal nouns of the Derivative conjugations are formed with the same suffixes as those of the primary. The full stem is retained, except that the Intens. suffix *ya* after a consonant disappears before *tá*, *tvá*, *ya*, *aniya* ($\sqrt{bhīd}$ 'split': *bebhid-i-tá*, ^{o} *tvá*, etc.), and the Caus.-Den. suffix *aya* before *tá*, *ya*, *aniya* ($\sqrt{bhū}$ 'be': *bhāv-i-tá*, ^{o} *v-ya*, ^{o} *r-aniya*). Before *tá*, *távant*, *taryà*, *tum*, *tvá*, the union-vowel *i* always substitutes the stem-final *a* or the lost stem-suffix.

Note.—After a short penultimate root-vowel, *aya* is not before *ya* dropped, but shortened to *ay* (*sam-gamay-ya*).

SEVENTH CHAPTER.

Indeclinable Words.

338. Sanskrit has the usual classes of indeclinable words, though less distinctly separated from one another than in kindred languages.

ADVERBS.

339. The adverbs are, like the nouns, either *monosyllabic*, *derivative*, or *compound*.

340. MONOSYLLABIC ADVERBS.—The most important of these, being for the most part of obscure origin, are as follows :—

a. Asseverative particles (used in sense of 'indeed' etc., or simply pleonastically): *tú*, *ṛā́t*, *hí*, *ha*, *u*, *sma* (giving to the Pres. the force of a Perf.). — *b.* Negative particles: *ná*, *mā* (cf. 195. note). — *c.* Interrogative particles: *kád*, *kím*, *krā* (earlier *kúka*), *śíd*. — *d.* Inseparable prefixes: to verbs, *ā* 'to', *ud* 'up', etc. (cf. 188. C. I); to nouns or adverbs, *a* or, before vowels, *an*, *nis*, *vi*, all privative particles (e.g. *āpraja* 'childless', *anśavadyá* 'ir-reproachable'); *su* comitative prefix; *dus* 'ill', *ḍus*-, *su* 'well, very', *ēḍ*, *ā* 'somewhat', *kā* etc. (cf. 183. note 3).

341. DERIVATIVE ADVERBS.—These are of two distinct kinds:

A. Adverbs by Suffix.—By adding certain adverbial suffixes (some of these, like *tas*, *vāt*, etc., with greatest freedom) to pronominal roots or noun-stems, a host of adverbs are made. The most important are those in—

tas, adverbs with an Abl. sense: *tátas* 'thence', *yátas* 'whence'; *mukhatás* 'from the mouth, foremost', *agratás* 'in front, first', etc.; — *tra*, *tāt*, *ha*,

adverbs with a more or less evident Loc. sense: *ātra* 'here', *tātra* 'there'; *yātra* 'where', *sarvātra* 'everywhere'; *purāstāt* 'in front, before, eastward', *ihā* 'here', etc.; — *tāhā*, modal adverbs: *tāthā* 'thus', *yāthā* 'in what manner, as'; — *dā*, adverbs of time: *tadā* 'then', *sādā* 'ever', etc.; — *dhū*, distributive adverbs: *ekadhā* 'in one way', *bahudhā* 'in many ways', etc.; — *vāt* (prop'ly Acc. of stems in *vant*, with changed accent), oxytone adverbs of similitude: *sūryarāt* 'like the sun', *amararāt* 'like an immortal', *tūrat* 'so much, so long', *yācāt* 'how (as) much or long'; — *çās*, oxytone adverbs of quantity or manner: *ekaçās* 'singly', *sarvaçās* 'wholly', etc.

Note.—Many other deriv. adverbs are alone of their kind (or nearly so) or of obscure formation:—*i-ti* 'thus' mostly used as a particle of quotation [e.g. *karisya iti* "I shall do it", thus' (scil. said he)], *i-ra* (encl.) 'like, as it were', *e-ca*, *khālu* 'indeed', *adya* 'to-day', *nūnam* 'now' *pūnar* 'again', *prātār* 'early'; *yadī* 'if', and several prepositional prefixes (*āti*, *adhi*, *anu*, etc. 188. C).

B. Adverbially used Case-forms.—Case-forms of actual or obsolete nouns are frequently used as adverbs. Both form and sense, especially the latter, are then apt to be modified. Most often the Acc. and Instr. are thus used, least often the Dat. and Gen. Examples are :

Acc.: of nouns, *nāma* 'by name', *nāktam* 'by night', *satyām* 'truly', *laghū* 'swiftly'; of pronouns, *tāt* 'therefore, then', *yāt* 'wherefore, when, if'; (cf. also those in *vāt*, above); — Instr.: of nouns, *sāhasū* 'suddenly', *dīrū* 'by day', *prāyena* 'mostly, probably', *dākṣiṇena* 'to the right, southwards', *uccāis* 'high up, aloud'; of pronouns: *tēna* 'therefore', *yēna* 'wherefore'; — Dat.: *cirāya* 'for a long time'; — Abl. *dūrāt* 'from afar', *tāsmāt* 'therefore'; — Gen. *cirasya* 'far'; — Loc. *dūrē* 'far off', *agrē* 'in front', *ṛtē* 'except'.

342. COMPOUND ADVERBS.—Simple Adverbs combine into compounds. Especially frequent are such compounds whose final member is a case-form. Thus:—

athā=tvā 'either, or rather', *karhi=cid* 'ever', *kva=cid* 'anywhere, sometimes', *sa=kṛt* 'once', etc.; — (Acc.) *su=khām* 'happily', *ati-mātrām* 'immeasurably', *yathā=çakti* (cf. note) 'according to power, as far as possible'; (Instr.) *yathū=çaktyā* same meaning; (Abl.) *s(a=a)ākṣāt* 'visibly, evidently', etc. Very common as final members are *=arthe* (or *=artham*), *krte* 'on account of'.

Note.—Certain adverbial compounds whose prior member is an indeclinable

(mostly prepositions or *a*, *an*, *yathā*, *yatat*, *sa*, *saha*), and whose final member, whatever be its stem-final, takes the form of an Acc. *neut.*, are usually, after Hindu example, arranged with the nominal compounds as a special class called *aryayibhāva* ('conversion to an indeclinable'):—*ānu-rupam* 'conformably', *prati-niṣam* 'every night', *ati-mātram* 'immeasurably', *a-saṁśayaṁ* 'undoubtedly', *yathā-śakti* cf. 'above', *yath(ā=a)ārham* 'fitly', *yāvaj-jīvam* 'for life', *saṅkopam* 'angrily', etc.

PREPOSITIONS.

343. Sanskrit has developed no distinct class of prepositions. But many adverbs may have more or less of a prepositional value. Thus, some prepositional prefixes are also used independently in government with nouns, viz. *ā* 'to, as far as' (Ab. or Acc.), *ānu* 'after' (Acc., rarely Ab. or Gen.), *prāti* 'at, to, towards' (Acc.) or 'in place of' (Ab.), and sporadically some others; and a very few adverbs—as *ṛtē* 'except, besides' (Acc. or Ab.), *vinā* 'without' (Inst., Acc. or Ab.)—occur almost exclusively in prepositional use. Further, other adverbs, especially adverbial case-forms, are used with a quasi-prepositional value accompanying any noun-case, except the Dat., though with considerable variation of usage.

Generally adverbs of place or direction are thus construed with Acc. or Ab. (rarely with Gen. or Loc.), adverbs containing the comitative *sa* (*sahā sahām*, *sunam*, *sākam*, etc.) with Inst., and adverbial case-forms with Gen. or (chiefly Instrumentals, like *antareṇa* 'concerning', etc.) Acc.

CONJUNCTIONS.

344. The combination of clauses is effected — *a.* by the special conjunctions *ca* (encl.) 'and' and *vā* (encl.) 'or'; — *b.* by various adverbs that are used more or less prevailingly like conjunctions, e.g. *tu* (encl.) 'but', *hi* (encl.) 'for', *ced* 'if', *uta* 'and' (sometimes implying doubt or interrogation),

and several pronominal derivatives (*atha* 'now', *tatas* 'then', *tathā* 'thus', *yad* 'since', *yadi* 'if', etc.); — *c.* by combinations such as *cāiva* (*ca eva*) 'also', *yadyapi* 'although', *tath(ā a)āpi* 'nevertheless', etc.; and — *d.* quite frequently by gerundial constructions or compounds.

INTERJECTIONS.

345. These are either — *a.* mere exclamatory vocables, unconnected with other parts of speech, such as *ā*, *he*, *hā*, *hāhā*, *aho* 'ah ! O ! woe !', *phaṭ*, 'splash', etc.; or — *b.* more or less evidently forms of other parts of speech, such as *bhós* (for Voc. *bhāvas* : 138), *sādhú* 'well ! good ! enough !', *svasti* 'hail ! adieu ! so be it !' *are* or *re*, Voc. particle, mostly used in contempt, *dhik* (with Acc.) 'fie ! shame !'

Versification.

346. The Sanskrit verse is of two distinct kinds :—I. *Varṇa-vṛtta* ('syllabic verse'), whose structure is determined by the number of syllables contained in the verse and their rhythmical arrangement; and II. *Mātra-vṛtta* ('measure-verse'), whose structure, being in the main independent of any rhythmical laws, are determined by the number of *moræ* (*mātra* 'measure': cf. note 1) contained in the verse.

Note 1.—Vowels are, as usual, long by nature (*ā*, *ī*, *ū*, *ṛ*, *e*, *o*, *ai*, *au*) or by position (anusvara and visarga counting as full consonants). The short vowel is the prosodial unit of length (*mātra* 'measure'=*mora*), and a long vowel is equal to two such units. Exceptionally, a vowel may contain three *moræ*;

an *amphibrach* (○—○).—The appearance of the *çloka* is, then, as follows (○ indicating neutral syllables):

○ ○ ○ ○ ○ — — ○ | ○ ○ ○ ○ ○ — ○ ○ |
○ ○ ○ ○ ○ — — ○ | ○ ○ ○ ○ ○ — ○ ○ |

Ex. — (first verse in Nala, where the *çloka* alone is used):

āsīdrājā nalo nāma | vīrasenasuto balī |
upapanno guṇāiriṣṭāi | rūparānaçvakovidah. |

Note.—Exceptionally, a bacchius is exchanged for some other metre (esp'ly ○ ○ ○), only not an amphibrach.

C. *Verses with no Pādas, but with Concordant Half-verses.*—One of the more common verses of this kind is the *vāitālīya* with 21 syllables to the half-verse (cæsura after the 10th). E.g. (Çak. v. 52):

○ ○ — ○ ○ — ○ — || ○ ○ — — ○ ○ — ○ — ○ |
2d half-verse = 1st.

II. Mātrāvṛtta:

Of this class of metres the commonest is the *āryā* or *gāthā*. Each half-verse contains seven and a half feet, and each foot four *moræ* (distributed on two, three, or four syllables), excepting the sixth of the second half-verse, which contains only one short syllable. The first half-verse, then, contains thirty *moræ*, and the second, twenty-seven. E.g. (Çak. v. 2):

— ○ ○ | — — | ○ ○ — || ○ — ○ | — — | ○ — ○ | — — | —
○ ○ ○ ○ | ○ — ○ | — — || — — | — — | ○ | — — | —
ā paritoṣādviduṣān || na sādhu manye prayogaṭijñānam |
balavatadapi çikṣitānām || ātmanyapratyayam cetaḥ. |

Note.—Usually the cæsura is after the 3d foot, whose final syllable for the most part is long. The 1st, 3rd, 5th, and 6th feet must not be amphibrachs.

BRIEF SKETCH OF SCENIC PRĀKRIT.

Prākṛit (*prākṛta* 'original, natural, vulgar') is the collective name of all the popular dialects akin to Sanskrit that were spoken in India at a time preceding our era. By scenic or ordinary Prākṛit is meant the vernaculars that women and inferior persons are made to speak in Sanskrit plays.

Except in the *Mṛcchakaṭikā* and the 4th act of the *Vikramorvaṣi*, rarely more than two dialects, the closely-united *Mahārāṣṭrī* and *Çāurasenī*, occur in Sanskrit dramas. *Mahārāṣṭrī* is the dialect used in poetry, and forms the basis of this brief sketch. *Çāurasenī*, distinguished from the former by a more faithful preservation of medial consonants and by certain peculiar forms (in part noted below), is the prose-dialect.

Grammar.

1. INTRODUCTORY.—The general character of Prākṛit as compared with Sanskrit is as follows:—I. All the Sanskrit vowels occur save *ṛ*, *ḷ*, *āi*, and *āu*, and all the consonants save *ç*, *ś*, and *h*; but by an extensive change of etymologically justified sounds, and especially by a frequent loss or assimilation of consonants, the Prākṛit words are made far more weak and vocalic than corresponding Sanskrit words; II. the noun-stems are all, by abbreviation or extension, made to end in a vowel, and they do not occur in the du.; III. the pronouns all end in a vowel or anusvāra, and do not occur in the du.; IV. the verb-stems all end in *a*, and are inflected only in three Act. tenses, sing. and pl.

I. ELEMENTARY SOUNDS.

VOWELS :

2. $\bar{r}$, $\bar{r}$, $\bar{l}$, $\bar{a}i$, and $\bar{a}u$ are wanting. They are supplied as follows : initial $\bar{r}$ by ri , or, rarely, u or i ; medial $\bar{r}$ by a , or i , or (after a labial) u , or, rarely, ri ; $\bar{l}$ by li ; $\bar{a}i$ by e , $a\ddot{i}$, or, rarely, i ; and $\bar{a}u$ by o , $a\ddot{u}$, or, rarely, u .

3. e , o are simple vowels, short or long, sometimes corresponding to Skr. i , u .

4. A long vowel is shortened before two consonants, or it is saved by the loss of one of them ; and, inversely, a short vowel is lengthened if two sequent consonants are reduced to one.

CONSONANTS :

5. ζ , $\$$, h are wanting, ζ , $\$$ being supplied by s .

6. *Initial Consonants*.—No Prākṛit word begins with more than one consonant. Of conjunct consonants only the last, reduced acc'g to 7, is retained. Single consonants are usually the same as in Sanskrit, except that Skr. y is represented by j , and Skr. n , save before dental mutes, by η . In some words, an initial consonant is dropped ($u\eta a$ = Skr. *punar* ; a = Skr. *ca*).

7. *Medial Consonants*.—These are *single* or *conjunct*.

Single Consonants.—Sanskrit y , v are generally lost in the Prākṛit ; r and unaspirated mutes, save $\bar{t}$, $\bar{d}$, are often so (esp'ly in poetry) ; gutt. and dent. aspirates and bh are usually supplied by h ; $\bar{t}$, $\bar{t}h$, $\bar{t}$, p , and sometimes ph , are

sonantized ($p=v$ or b); $ḍ$ is supplied by $ḷ$, and n , as when initial by $ṇ$. Other letters are usually unaltered.

Often a med. cons't is doubled (*ekka* or *ea=eka*).

Conjunct Consonants.—Where three consonants concur in the Sanskrit word, they are in Prākṛit reduced to two (always by the loss of a semivowel, if there be one). Two consonants are more or less fully assimilated with one another, mostly in such a way that gutturals and palatals prevail over other consonants, mutes over nasals and semi-open sounds (sibilants being assimilated in the form of aspirates), and sibilants (in Pkr.=*s*) over semivowels. Aspirates and *h* always come last, and *r* is always changed. The Prākṛit conjuncts may, accordingly, be arranged under the following three heads:—

a. Double consonants (of any kind save aspirates, *rr*, and *hh*):—Pkr. **kk**=Skr. *tk, kt, ky, rk, kr, lk, kl, kv*; — **gg**=*dg, dg, gn, gm*; *gy, rg, gr, lg*; — **cc**=*cy, ty, rc*; — **jj**=*ḷj, jñ, jr, rj, jṛ, dy, ry, yy* (rarely); — **ṭṭ**=*rt* (which also become *ḍḍ*); — **ḍḍ**=*rt* or rarely *rd*; — **ṇṇ**=*jñ, mn, nn, ny, ny, rn, nv, nv*; — **tt**=*kt, pt, tn, tm, tr, tr, rt*; — **dd**=*bd, dr, rd, dv*; — **pp**=*tp, py, pr, rp, pl, lp, km*; — **bb**=*db, rb, br*; — **mm**=*ñm, ṇm, nm, my, rm, lm*; — **yy**=*ry, rj* (rarely); — **ll**=*ly, rl, (lr, ry)*; — **vv**=*vy, vr, rv*; — **ss**=*rṣ, ṣm, cy, cr, cv, ṣm, sy, sr, sv*;

b. Unaspirated consonants with corresponding aspirates:—Pkr. **kkh**=Skr. *tkh, khy, (t)kṣ, (kṣy), sk, sk, (skh), skh, ḥkh*; — **ggh**=*ḍgh, ghn, ghr, rgh*; — **ccḥ**=*thy, rch, chr, kṣ, (t)kṣ, kṣm, ts, tsy, ps, ṣc*; — **jjḥ**=*dhy, hy*; — **ṭṭḥ**=*ṣt, ṣṭh*; — **ḍḍḥ**=*ḍhy*; — **tth**=*kth, tr, rth, st, sth*; — **ddh**=*gdh, bdh, rdh, dhv*; — **pph**=*tpḥ, sph, kph, spḥ, sp, sp*; — **bbh**=*gbh, dbh, bhy, bhr, rbh*;

c. Nasals with *kh, d, h*, or *s*; and *l* with *h*:—Pkr. **ṇkh**=Skr. *ṇkṣ*; — **ṇh**=*kṣṇ, ṣṇ, ṣn, sn, hṇ*; — **nd**=*nd* (in prose); — **mḥ**=*ṣm, kṣm, sm, hm*; — **ṇs**=*rc, cr, cv, sv*; — **lh**=*hl*.

8. FINAL SOUNDS.—Prākṛit allows no other finals than pure or nasalized vowels (cf. 9, 10, etc.).

II. NOUNS.

9. FORMATION OF STEMS.—The nominal stems all end in a vowel. The final consonants of a Sanskrit word are either lost (*sara*=Skr. *sáras* ‘pond’, *bhava*=*bhávant* ‘being’), in which case, however, they usually reappear before an added vowel-ending (*bhava*: Inst. *bhavad-ā*), or they are saved by an added *a* or *ā* (*sarada*=Skr. *ṣarad* ‘autumn’).

Note.—Some new stem-suffixes—such as *ulla*, *illa*, *ā/a*, *inta* (*inda*), etc.—occur in Prakrit.

10. INFLECTION.—The essential features of the Sanskrit inflection are also recognizable in Prakrit. It is to be noticed only that the case-forms of the various stems are largely assimilated with each other, that some pronominal influences are discernable, that there are two new Abl. forms in pl., viz. one in *-hinto* (fr. *bhis*+*tas*), *Abl. causalis*, and one in *-sunto* (fr. *su*+*tas*), *Abl. localis*, and finally that the Dat. case and the du. number are wanting. At the end of a case-form, anusvāra is often (chiefly in I., G., L. pl.) added or dropped at option.

11. **a**-Stems:—*ajja* (Skr. *ārya*) ‘honored person’; *vaṇa* (Skr. *vāna*), n., ‘forest’.

Sing.:	m.	n.	Pl.:	m.	n.
N.	<i>ajjo</i>	} <i>vaṇam</i>	<i>ajjā</i>	} <i>vaṇāi(ni)</i> , <i>vaṇā</i>	(in prose <i>vaṇāni</i>)
A.	<i>ajjam</i>		<i>ajjā, ajje</i>		
I.	<i>ajjena(m)</i>		<i>ajjehi(ni)</i>	<i>vaṇehi(ni)</i>	
Ab.	{ <i>ajjādo</i> , ° <i>du</i> <i>ajjā(hi)</i>		<i>ajjāhinto</i> , ° <i>ehinto</i>	etc.	
G.	<i>ajjassa</i>		<i>ajjāsunto</i> , ° <i>esunto</i>		
L.	<i>ajje</i> , <i>ajjammi</i>		<i>ajjāna(m)</i>		
V.	<i>ajja</i>	<i>vaṇa</i>	<i>ajjesu(m)</i>		
			<i>ajjā</i>	<i>vaṇāi(ni)</i>	

12. **ā-Stems** :—*mālā* (Skr. *mālā*), f., 'garland'.

Sing. :	Plur. :
N. <i>mālā</i>	<i>mālāo</i> , ° <i>āu</i> , ° <i>ā</i>
A. <i>mālāni</i>	<i>mālāo</i> , ° <i>āu</i>
Ab. <i>mālādo</i> , ° <i>ādu</i> , ° <i>āhi</i>	<i>mālāhinto</i> , ° <i>āsunto</i>
I. } <i>mālāe</i> , - <i>āi</i>	<i>mālāhi</i> (<i>ñ</i>)
G. }	<i>mālāṇa</i> (<i>m</i>)
L. }	<i>mālāsu</i> (<i>ni</i>)
V. <i>māle</i>	<i>mālāo</i> , ° <i>āu</i>

13. **i-Stems** :—*ṇaī* (Skr. *ṇadī*) f., 'river'.

Sing. :	Plur. :
N. <i>ṇaī</i>	} <i>ṇaīo</i> , ° <i>iū</i> , ° <i>i</i>
A. <i>ṇaīm</i>	
Ab. <i>ṇaīdo</i> , ° <i>du</i> , ° <i>ihi</i>	<i>ṇaīhinto</i> , ° <i>īsunto</i>
I. }	<i>ṇaīhi</i> (<i>m</i>)
G. }	<i>ṇaīṇa</i> (<i>m</i>)
L. }	<i>ṇaīsu</i> (<i>m</i>)
V. <i>ṇai</i>	<i>ṇaīo</i> , ° <i>iū</i>

i and u-Stems :

14. These stems are in masc. and neut. inflected as below (*u*-stems analogously with *i*-stems), but in fem. like *i*-stems. Examples : *aggi* (Skr. *agnī*), m., 'fire, Agni', *dahi* (Skr. *dadhi*) 'curds'.

Sing.:	m.	u.	Pl.:	m.	n.
N.	<i>aggi</i>	} <i>dahiṁ</i>	<i>aggiō</i> , ° <i>iṇo</i>	} <i>dahīi</i> (ñ)	
A.	<i>aggiṁ</i>		<i>aggiṇo</i>		
I.	<i>aggiṇā</i>	etc.	<i>aggihi</i> (m)	etc.	
Ab.	<i>aggiḍo</i> , ° <i>idu</i> , ° <i>ihi</i>		<i>aggihinto</i> , ° <i>īsunto</i>		
G.	<i>aggiṇo</i> , ° <i>issa</i>		<i>aggiṇa</i> (m)		
L.	<i>aggiṇmi</i>		<i>aggiṣu</i> (in)		
V.	<i>aggi</i>	<i>dahi</i>	<i>aggiō</i> , ° <i>iṇo</i>	<i>dahīi</i> (ñ)	

III. PRONOUNS.

15. The pronominal stems, generally corresponding to those stems in Sanskrit that appear in derivations, all end

in a pure or nasalized vowel. They are: Pers. *ahan̄i*, *tun̄i*, Dem. *ta*, *eda*, *ima* (cf. Skr. *idām*) *amu* (cf. Skr. *adās*), Rel. *ju*, Int. *ka*. Instead of *ta*, *ya*, *ka*, the forms *ti*, *ji*, *ki* also occur in the fem. and exceptionally elsewhere.

16. The vowel-stems being inflected alike (almost like nouns), only one example, the Rel. *ja*, needs be given.

Note.—Shortened or irregular forms—like *ṇam̄* (= *enam*, *enām*), *to* or *etto* (= *tāsmāt*, *etāsmāt*), *se* (= *tāsya*, *tāsyās*), *siṃ* (= *tēṣām*, *tāsām*, etc.)—are not uncommon, and the masc. is sometimes used for the fem.

17. PERSONAL PRONOUNS :

Sing. :

N.	<i>ahan̄i</i>	<i>tumani</i> , <i>tun̄i</i>
A.	<i>man̄i</i> , <i>maman̄i</i>	<i>tuman̄i</i>
I.	<i>mae</i> , <i>me</i>	<i>tai</i> , <i>tae</i> , <i>tue</i> , <i>tum(a)e</i> , <i>te</i> , <i>de</i>
Ab.	<i>matto</i> (<i>mamādo</i> , ° <i>du</i>)	<i>tatto</i> (<i>tumādo</i> , ° <i>du</i>)
G.	<i>mana</i> , <i>me</i> , <i>majjha</i> , <i>maha</i>	<i>tu(ṛ)a</i> , <i>te</i> , <i>de</i> , <i>tujjha</i> , <i>tu(m)ha</i> , <i>tumma</i>
L.	<i>mai</i>	<i>tai</i> , <i>tae</i> , <i>tui</i> , <i>tumammi</i>

Plur. :

N.	<i>amhe</i>	<i>tumhe</i> , <i>tujjhe</i>
A.	<i>amhe</i> , ° <i>o</i>	<i>tumhe</i> , <i>tujjhe</i> , ° <i>o</i>
I.	<i>amhehi(m̄)</i>	<i>tumhehim̄</i> , <i>tujjhehim̄</i> , <i>tummehim̄</i>
Ab.	<i>amhāhinto</i> , ° <i>āsunto</i>	<i>tumhāhinto</i> , ° <i>āsunto</i>
G.	<i>amhāṇam̄</i> , <i>amha</i> , ° <i>he</i> , ° <i>no</i>	<i>tumhāṇam̄</i> , <i>tujjhāṇam̄</i> , ° <i>o</i>
L.	<i>amhesu</i>	<i>tumhesu</i> , <i>tujjhesu</i>

18. RELATIVE PRONOUNS :

Sing. : m.	n.	f.
N.	<i>jo</i>	<i>jam̄</i>
A.	<i>jam̄</i>	<i>jā</i>
I.	<i>jēna</i> , <i>jīṇā</i>	= G.-L. <i>jāe</i> , etc.
Ab.	<i>jatto</i> , ° <i>ttu</i> , ° <i>do</i> , ° <i>du</i>	<i>jādo</i> , ° <i>du</i> , <i>jādo</i>
G.	<i>jassa</i> , <i>jāsa</i>	<i>jassā</i> , <i>jissā</i> , <i>jāse</i>
L.	<i>jassi(m̄)</i> , <i>jammi(m̄)</i> , <i>jahi(m̄)</i> , <i>jattha</i>	<i>jāe</i> , <i>jāi</i> <i>jīe</i> , <i>jīi</i> <i>jāā</i> , <i>jīa</i>

Plur.:	m.	n.	f.
N. A.	<i>je</i>	<i>jāi(ñ)</i>	<i>jāo, jāu, jīo, jīu</i>
I.	<i>jehi(ñ)</i>		<i>jāhim, jīhim</i>
Ab.	<i>jāhinto, jāsunto</i>		<i>jāhinto, jāsunto, jīhinto, jīsunto</i>
G.	<i>jāṇa(ñ), jesi(ñ)</i>		<i>jāṇa(ñ), jāsim, jīṇa(ñ), jīsim</i>
L.	<i>jesu(ñ)</i>		<i>jāsu(ñ), jīsu(ñ)</i>

IV. VERB.

19. With a few scattering exceptions, the verbal stems all end in *a* (or, by contraction of *aya* or *ava*, in *e* or *o*). Root-stems are extended, *no* and *nā*-stems changed to *ṇa* or *nā*-stems, and *a*- (*ya*-)stems preserved with usual phonetic changes.

20. The verbs are inflected almost exclusively in the Act., but only in the Pres., Impv., and Fut. Ind.; and the dual number is wanting. For past time the Pass. Part. is used.

Example: *has* 'smile'.

Sing.:	Pres.	Imperat.	Fut.
1	<i>haḥmi, °am(h)i</i>	<i>hasamu</i>	<i>hasissam, °ssāmi</i>
2	<i>hasasi</i>	<i>hasa(su), °sāhi, °sassa</i>	<i>hasissasi</i>
3	<i>hasa(d)i</i>	<i>hasa(d)u</i>	<i>hasissa(d)i</i>
Plur.:			
1	<i>haḥmo, °m(u), °ma, °simo, °m(u), °ma, °samho, °mha</i>	<i>haḥmo, °ma, hasamha</i>	<i>hasissāmo</i>
2	<i>hasaha [in prose °adha(ñ)] hasiṭha</i>	<i>hasaka, °sadha(ñ)</i>	<i>hasissaha, °ssadha</i>
3	<i>hasanti</i>	<i>hasantu</i>	<i>hasissanti</i>

Sometimes the Fut. has *cah* instead of *ss* (*soccham* = *crogyāmi*), and *hi* instead of *sḥ* (*has-i-hi-mi*).

21. Of *as* 'be' the following forms occur: Pres. sing.

1. (a)mhi, 2. (a)si, 3. (a)tthi; pl. 1. (a)mho, °ha, 2. ttha, 3. santi. Ipf. sing. āsi(m), 2. 3. āsi.

22. *Passive*.—The suffix *yā* becomes *īa* or *ijja*, or *y* is assimilated with the preceding consonant. The stem is inflected as in Act.:—3 sing. *paḍhīa(d)i* or *paḍhijja(d)i*=Skr. *paṭhyāte* ($\sqrt{\text{paṭh}}$ 'recite'); *gamma(d)i*=Skr. *gamyāte* ($\sqrt{\text{gam}}$ 'go').

VERBAL NOUNS.

23. *The Pres. and Fut. Participles* in the *Act.* end in *anta* or *enta* (f. °tī, or it is formed by adding *aī* to the root), and in the *Midd.* in *māṇa* (f. °ṇī or °ṇā). In the *Pass.* both *anta* and *māṇa* occur. Thus:—*paḍhanta* = Skr. *pāṭhant* ($\sqrt{\text{paṭh}}$ 'recite'); *rakkhāmāṇa* = Skr. *rakṣyāmāṇa* (*rakṣ* 'guard'); *karijjanta* for Skr. *kriyāmāṇa* ($\sqrt{\text{kar}}$ 'make').

24. *The Pass. Participle* is formed as in Sanskrit, observing usual phonetic laws:—*su(d)a*=Skr. *ṣrutā* ($\sqrt{\text{ṣru}}$ 'hear'), *luddha*=*labdhā* ($\sqrt{\text{labh}}$ 'take').

25. *The Gerundive* in *ya* usually assimilates *y* to the preceding consonant or *vice versa* (*koppa*=Skr. *kóp-ya*: $\sqrt{\text{kn}}$, 'be angry'; *kajja*=Skr. *kārya*); the suffix *añiya* is represented by *añia* or *añijja* (*pūañia*=Skr. *pūjanīya*: $\sqrt{\text{pūj}}$ 'honour'; *karañijja*=Skr. *karaṇīya*).

26. *The Gerund* ends in (t)ūṇa or, rarely, *dua* (Skr. *tvā*), and in *ia* (Skr. *ya*). The latter is in prose used even in simple verbs. Thus:—*kāūṇa* (*kadua*) = Skr. *kṛtvā*; *geṇhia* = Skr. °gṛh̄ya ($\sqrt{\text{grah}}$ 'take': Pkr. *geṇh*, fr. the Pres. *gṛhṇā*).

27. CAUSATIVES.—The Causative stems have two forms: one in *e* (=Skr. *áya*), the other in *āve* (=Skr. *āpáya*):—*kāredi* or *kāṛāvedi*=Skr. *kāráyati*.

V. INDECLINABLES.

28. Among more disguised forms are to be noticed: *a*=St. *ca* (6); *amino*=*aho*; *avi*, *vi*, *bi*, *pi*=*api*; *idha*=*iha*; *isi*=*iṣat*; *uṇa*=*punar*; *erra*, *va*, *jevra*, *iṇṇa*=*eṇa*; *erani*=*erram*; *o*=*apa* or *ava*; *kaiā*; *kāhe*=*kadā*; *khu*, *kkhu*=*khalu*; *nanu*=*nanu*; *tī*, *ti*, *ia*=*iti*; *dāva*=*tāvat*; *paṭi*=*prati*; *va*, *vra*, *via*=*iva*; *ra*=*rā*.

SANSKRIT READING SPECIMEN.

This brief specimen (from the beginning of the Nala) is here appended simply to indicate to the learner how a Sanskrit text ought from the outset to be analyzed and studied. In the devanāgarī-line, the words are fused according to the principle prevailingly followed in European text-editions (cf. foot-note, p. 19); in the first transliterated line, they are separated throughout, but otherwise unaltered, while in the second their independent form, as freed from all combinatory changes, is given. In the vocabulary, the accent and the derivation of the words are pointed out whenever known. All references should be carefully looked up, and paradigms studied.—The metre in the lines below is the śloka (346. I. B.).

आसीद्राजा नलो नाम वीरसेनसुतो बली ।

āsīd rājā nalo nāma vīrasena suto bālī

āsīt [48] rājā nalas [59] nāma vīrasenasutas [59] bālī

There was a king Nala by name, the mighty son of Virasena,

उपपन्नो गुणैरिष्टै रूपवानश्वकोविदः ॥ १ ॥

upapanno guṇāir iṣṭāi rūpavān aśvakovidas

upapannas guṇāis [58] iṣṭāis [59. b] rūpavān aśvakovidas [9]

endowed with the finest qualities, beautiful, skilled in horses.

अतिष्ठन्मनुजेन्द्राणां मूर्ध्नि देवपतिरिव ।

atiṣṭhan manujendrāṇāṃ mūrdni devapatir iva

atiṣṭhat [50] manujendrāṇām [54] mūrdni devapatīs [58] iva

He stood at the head of princes like the lord of the gods,

उपर्युपरि सर्वेषामादित्य इव तेजसा ॥ २ ॥

upary upari sarveṣām āditya iva tejasā

upari [39. b] upari sarveṣām ādityas [59] iva tejasā

above, above all, resembling Āditya by his splendor,

ब्रह्मण्यो वेदविच्छूरो निषधेषु महोपतिः ।

brahmaṇyo vedavic chūro niṣadheṣu mahīpatīḥ

brahmaṇyas vedavid [51, 61] gūras niṣadheṣu mahīpatīs

pious, Veda-knowing, a hero, ruler in Niṣadha,

अक्षप्रियः सत्यवादी महानक्षौहिणीपतिः ॥ ३ ॥

akṣapriyaḥ satyavādī mahān akṣūhiṇīpatiḥ

favoured by the die, truthful, a great commander ;

ईप्सितो वरनारीणामुदारः संयतेन्द्रियः ।

īpsito varanārīṇām udāraḥ samīyatendriyaḥ

beloved by fair women, noble, self-controlled ;

रक्षिता धन्विनां श्रेष्ठः साक्षादिव मनुः स्वयम् ॥ ४ ॥

rakṣitā dhanvinām śreṣṭhaḥ sākṣād iva manuḥ stayam

a protector, the best among archers, like Manu himself made manifest.

तथैवासीद्विदर्भेषु भीमो भीमपराक्रमः ।

tath(ā ē)āir(a ā)ūsid vidarbheṣu bhīmo bhīmaparākramaḥ

There lived also in Vidarbha the terribly powerful Bhīma,

पूरः सर्वगुणैर्युक्तः प्रजाकामः स चाप्रजः ॥ ५ ॥

çūraḥ sarvagunāir yuktah prajākāmaḥ sa c(a a)āpra-jah

a hero, possessed of all virtues, desiring offspring, but childless.

स प्रजार्थे परं यत्नमकरोत्समाहितः ।

तमभ्यगच्छद्ब्रह्मर्षिर्दिमनो नाम भारत ॥ ६ ॥

तं स भीमः प्रजाकामस्तोषयामास धर्मवित् ।

महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम् ॥ ७ ॥

तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ ।

कन्यारत्नं कुमारान्श्च त्रीनुदारान्महायशाः ॥ ८ ॥

दमयन्तीं दमं दानं दमनं च सुवर्चसम् ।

उपपन्नान्गुणैः सर्वैर्भीमान्भीमपराक्रमान् ॥ ९ ॥

दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।

सौभाग्येन च लोकेषु यङ्गः प्राप सुमध्यमा ॥ १० ॥

VOCABULARY TO THE READING SPECIMEN.

1.

√*as* 'be': *dsīt*, 3d s. Ip. [215. a; 314.]

rājan (71. note), m., 'king, regent'.

[√*rāj* 'direct, rule' + suff. -an: 74, 76. Infl. 128.]

nala, m., Nala, N. Pr. [Infl. 159.]

nāman, n., 'name' Acc. adv'ly 'by name'. [Infl. 128.]

vīrasenasuta, m., Virasena's son' [vīrasena, N. Pr. + suta (P. Pple of √*su* 'generate') 'born'; m. 'son'. Subord. Cp. with case-rel'n: 84. A. a. Infl. 158-9.—vīrasena by transfer fr. vīrasenā (vīrā 'hero' + sēnā 'army') 'hero-army', as described 83. ii. note 2.]

balin, adj., 'strong, mighty'. [bāla 'strength' + poss. suff. -in: 77, 79.]

upapanna, adj., 'endowed'. [P. Pple of *upa-pad* (ūpa 'unto', 188. C. i., √*pād* 'go fall') 'fall upon': 300. c. Infl. 303. Pples are gen'ly reported under the verb they come from.]

guṇā, m., 'quality'.

√*iṣ* 'wish': *iṣṭā*, P. Pple (296), 'wished, choice, best'.

rūpavant, adj., 'shapely, beautiful'.

[rūpā 'form, shape' + poss. suff. -vant: 79. Infl. 136.]

aśvakoviḍa, adj., 'well skilled in horses'.

[āśva 'horse' + *koviḍa* (pr. root *ko* +

√*vid* 'know': 183. note 3; 81. b).

Cpd, 84. A. a. Infl. (81. b) 158.]

2.

√*sthā* 'stand': *ātiṣṭhat*, Ip. [314.]

manujendra, m., ('man-prince', i.e.)

'prince, king'. [*manuja* (*mānu* 'man'

+ *jā* 'born' of √*jan* 'generate,

bear': 81. b, 84. A. a) + (39. a)

indra 'prince': 84. A. a.]

mūrdhān, m., 'forehead, head'.

decapati, m., 'lord of the gods', i.e.

Indra. [*devā* (commonly derived fr.

√*dīv* 'shine', which does not seem

to occur; perhaps fr. *dīw* 'sky')

'god' + *pāti* 'lord'. Infl. 150.]

iva, encl. pcl., 'like, as it were'. [Pr. root *i*.]

upāri, adv. or prep. with Gen., 'above'.

sārva, pr. adj., 'all, every'. [187. a.]

ādityā, m., 'Āditya (name of the sun-god), sun'. [By 77 fr. *āditi* (ap-

parently fr. *a*, neg. pref., and *-diti*

'bond' of √*dā* 'bind'), trf. adj.,

'boundless'; f. 'infinity, Aditi', a

goddess.—*ādityā*, orig'ly 'pertaining

to Aditi, son of Aditi': 77.]

téjas, n., 'sharpness, splendor'. [√*tij*

'be sharp'. Infl. 117.]

3.

brahmanyā, adj., 'pious'; or 'friendly to Brahmins'. [*brāhman* ($\sqrt{\text{bārḥ}}$ 'extend') devotion, prayer'; or *brahmán* ($\sqrt{\text{bārḥ}}$) 'pray-er, worshipper'.]
redarīd, adj., 'Veda-knowing'. [*vēda* ($\sqrt{\text{vid}}$ 'knowledge,' esp. sacred), 'Veda' + *-rīd* ($\sqrt{\text{vid}}$), in cpds, 'knowing'. Infl. 98, 100.]
gūra, m., 'hero'. [*gū* 'swell'.]
niṣadha, m., in pl. name of a people and a country.
maḥipati, m., 'earth-lord, king, ruler'. [*mahī* (f. of *māh* 'great', fr. $\sqrt{\text{nūh}}$, orig'ly 'be great') + *pāti*.]
akṣapriya, adj., 'favored by the die, luck in gaming'. [*akṣā* 'die + *priyā* ($\sqrt{\text{pī}}$ 'love') 'dear'.]
satyavādīn, adj., 'truth-speaking, truthful'. [*satya* (*sānt*, wk form *sāt*, Pr. Pple of $\sqrt{\text{as}}$ 'speak') 'speaking'.]
maḥánt, adj., 'great'. [Orig. Pr. Pple of $\sqrt{\text{mah}}$ 'be great': 137.]
akṣāuhīṇipati, m., 'master of an army, commander'. [*oṇī* 'army' + *pāti* 'lord'.]

4.

$\sqrt{\text{ap}}$ 'obtain': *īpsitā*, P. Pple, Desid. (323. note) 'desired to be obtained, desired, loved'
raranāri, f., 'excellent woman'. [*rara* ($\sqrt{\text{var}}$ 'choose') 'choice' + *nāri* (f. of *nārā* 'man', itself of *nār* 'man'. Infl. 155.)]
udārā, adj. 'exalted, noble'. [*ud-ar* (*ūd* 'up' and $\sqrt{\text{ur}}$ 'move') 'raise'.]

saṃyatendriya, trf. adj., 'having restrained senses, self-controlled'. [*sāmyata* (P. Pple of *saṃ-yam* 'check', fr. *saṃ* 'together' and $\sqrt{\text{yam}}$ 'hold, hold back') + *indriyā* (*indra* + *-iya*) 'pertaining to Indra'; n. 'power, sense'.—83. II.; 84. B.]

rakṣātár, m., 'protector'. [$\sqrt{\text{rakṣ}}$ 'protect' + *i-tar*: 74-6. Infl. 121.]

dhanín, m., 'archer, bowman'. [Prop'ly poss. adj. of *dhanraṇ* ($\sqrt{\text{dhan}}$ 'set in motion') 'bow': 77-9.]

śréṣṭha, adj., 'fairest, best'. [Cf. 160. a.]
sākṣá, only in Abl. *sākṣāt* 'evidently, manifestly, in person' [*sa* 'with' + *akṣán*, end of cpds *-akṣa* (81. b), 'eye'.]

mānu, m., 'man; Manu (The Man, father of mankind, man ideal, the law-giver).'

stayām, pr., 'self'. [*śrá* 'own,' with Nom. end'g (cf. *a-yām*): 179.]

5.

tāthā, adv., 'so, also'. [Pr. root *ta*.]

erá, adv., 'just, indeed' or simply emphasizing the preceding word. [Pr. root *e*.]

vidarbha, m., in pl. name of a people and a country.

bhīmá, adj., 'terrible; Bhima (N. Pr.).' [$\sqrt{\text{bhī}}$, 'fear'.]

bhīmáparākrama, adj., 'terribly powerful'. [Trf. adj. of *bhīmaparākramá*, fr. *bhīmá*, as above + *parākrama* (*pará* 'forth' with *kram* 'go') 'courage, power': 83. II., 84. B.]

sarvaguna, m., 'every quality or virtue'.

[*sārca* 'all' + *guṇa* 'quality': 84. B.]

✓*yuj*, 'join': *yuktā*, P. Pple.

prajākāma, adj., 'desiring offspring'.

[Trf. adj. of *prajākāmā* 'desire for offspring': *prajā* (*prā* 'forth' with ✓*jān* 'generate') 'progeny' + *kāma* (✓*kām* 'love') 'love': 83. II.

84. A. a.]

sā, pr., 'this, he'; cf. 181.

ca, encl. conj., 'and; but'.

āpraja, trf. adj., 'childless'. [*a*, neg. pref., + *prajā*, as above.]

6.

prajārthe, adv., 'for the sake of offspring'. [*prajā* + *ārtha* (✓*ar* 'reach') 'aim, object': 84. A. b. note 1.]

pāra, adj., 'far, beyond, exceeding'. [✓*par* 'bring across'.]

yatna, m., 'effort'. [✓*yāt* 'strive for'.]

✓*kār* 'make': *ākarot*, Ipf. [314.]

sūsamāhita, adj., 'very intent'. [*sū* 'well' + *sāmāhita* (P. Pple of *sam-ādhā* (*san* 'together', *ā* 'to', ✓*dhā* 'put': 297. note 1) 'put upon; concentrate (the mind)', 84. b.)

abhi-gam, cha-cl., 'come to': *abhy-agacchat*, Ipf. [*abhi* 'unto' + ✓*gam* (conj. 314) 'go, come'. Cf. 195.]

brahmarṣi, m., 'priest-sage'. [*brahmān*, by 81. a. in its wk form *oma* + (39. b) *rṣi* 'sacred singer, saint, sage': 84. A. b.]

damana, m., *Damana*, N. Pr. [✓*dam* 'tame'.]

bhārata, adj., 'of Bharata'; m. 'descendant of Bharata' (prince to whom the story of Nala is told) [*bharatā* (✓*bhār* 'bear') N. Pr.: 77.]

7.

✓*tuṣ* 'be pleased'; Caus. 'gratify': *toṣayāmāsa*: 252.

dharmatīd, adj., 'knowing one's duty, duly'. [*dhārma* (✓*dhār* 'bear, support') 'confirmed usage, law, duty' + -*vid*.]

māhiṣī, f., 'woman of high rank, queen' [f. of *mahiṣā* (✓*māhī*) 'mighty': 158.]

sahā, prep., 'with' [*sa* 'with'.]

rājendra, m., 'chief of kings'. [*rāja*(n), 81. a + *indra*.]

satkāra, m., 'good treatment, hospitality' [*sat-kar* (*sānt*, cf. verse 3 + ✓*kār*) 'do good'.]

surārcas, trf. adj., 'very splendid' [*sū* + *rārcas* 'splendor'.]

8.

pra-sad 'be favorably inclined': *prāsanna*, P. Pple, 300. c. [*prā* 'forward' + ✓*sad* 'sit'.]

sabhārya, trf. adj., 'with his wife'. [*sa* 'with' + *bhāryā* (Gerv. fem. of ✓*bhar* 'bear, support': 305.6) 'wife'.]

rāra, m., 'choice; gift, reward'. [✓*rār* 'choose'.]

✓*dā*, 'give'. Cf. 314.

kanyāratna, n., 'girl-jewel, splendid maiden'. [*kanyā* 'girl' + *rātna* (✓*rā* 'give') Vedic 'gift; treasure'; later: 'jewel': 84. A. b.]

kumārā, m., 'boy'.

tri, num., 'three'.

mahāyaças, trf. adj., 'having great fame, famous'. [*mahā* for *mahānt* (81. a) 'great' + *yāças* 'fame'.]

9.

damayantī, f., 'Damayantī'. [Pr. Pple (f.) Caus. of $\sqrt{dam}$ 'tame, conquer': 337.]

9.

dama, m., 'Dama'. [$\sqrt{dam}$.]

dānta, m., 'Dānta'. [P. Pple of $\sqrt{dam}$: 297. note 2.]

damana, m., 'Damara'. [$\sqrt{dam}$.]

10.

tu, pcle, 'but; in sooth'.

çrt, f., 'beauty'. [Infl. 107.]

sāubhāgya, n., 'charm, loveliness'. [*su-* *bhāgya* (*su-* 'well' + *bhāga* 'portion, blessing', fr. $\sqrt{bhaj}$ 'apportion'), trf. adj., 'fortunate; lovely': 77.]

lokā, m., 'world'. [Uncert. deriv'n; older form *u-lokā*.]

prāp 'obtain'. [*prā* + $\sqrt{āp}$ 'obtain'.]

sumadhyama, trf. adj., 'fair-waisted'. [*su-* + *madhyamā* (superl. of *mādhyā* 'middle') 'midmost'; m. or n. 'waist'.]

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- √*dhā* 'put': syn., 314 ;
 Des., 323. a.
 √*dhā* 'suck': syn., 314.
dhātār : infl., 122.
 √*dhāv* : Part., 298.
dhi for *adhi* : 188. C. I. a.
dht : infl., 107.
 √*dhū* : syn., 314.
dhenū : infl., 148.
 √*dhmā* : syn., 314.
n : pron., 5 ; loss, 33,
 81. b, 95, 199, d ; 287.
 b. d ; 297, 297. n. 2 ;
 309, 324, etc. ; sandhi,
 33, 52, 53, 63. a. b,
 64 ; doubled, 69. c ;
 insert. 40. b ; 317. c.
 -*nō* (of Part.) : 296, 300.
nāptar, infl., 121. n. 2.
 √*nam* : syn., 314.
nār : infl., 123.
 √*naç* : syn., 314.
nās : infl., 102. d.
 √*nah* : syn., 314.
 -*nā-cl.* : 208. V.
nāman : infl., 128.
 √*nij* : Pr., 224.
nīç : infl., 102. d.
 √*nī* : Pf. 244. b ; Aor.
 265.
 √*nū* : Pr., 208. I. n.,
 216. b.
nrtrī : infl., 156.
nyāñc : infl., 101. d. n.
 -*no-cl.* : 208. IV.
nāñ : infl., 101 d. n.
- p* : pron., 5 ; for *ph*, *b*, *bh*,
 35, 48 ; sandhi, 48, 50 ;
 loss, 70. d. e.
paktrā : as Part., 301.
 √*pac* : Des., 323.
pāñca : infl., 169.
 √*pat* : syn., 314 ; Int.,
 317. c ; Desid., 323. n.
pāti : infl., 150.
pāth, *thī* (-*pathin*) : infl.,
 102. c, 130. b.
pād : infl., 101. a ; fem.,
 94. n. 2.
pānthan : infl., 130. b.
papī : infl., 156.
par (*pr*) : 31. n, 2 ; syn.,
 314.
para : in comp., 84. A. 6.
 n. 1 ; infl., 187. b.
parana : in comp., 84. A.
 6. n. 1.
parāñc : infl., 101. d. n.
parismāi padam : 191.
palā, -*li* for *parā*, -*ri*, 188.
 C. I. note b.
 √*pā* 'dricka' : syn., 314 ;
 Red. Aor., 299 ; Des.,
 323 ; Caus. 329. b.
 √*pū* 'protect' : Pass. 287.
 c. n.
pāda : 346. n. 2.
pi for *api*, 188. C. I. a.
pītār : infl., 122.
pūms : infl., 101. c.
 √*pū* : Aor., 265 ; Part,
 297. n. 3 ; Desid., 323.
- pū.va* : in comp., 84. A.
 b. n. 1 and 2 ; infl.,
 187. b.
pṛt : infl., 102. d.
 √*pyā* : Caus., 329. b. n.
 √*prach* : syn., 314.
pratyāñc : infl., 101. d.
pradhī : infl., 109.
prāñc : infl., 101. d.
ph : pron., 5 ; final, 35.
phāra : infl., 159.
b : pron., 5 ; final, 35 ;
 sandhi, 48, 50 ; loss,
 70. d. e.
 √*bandh* : Pr. stem, 208.
 V. n.
balin : infl., infl., 118.
bahuvrīhi : 87.
 √*budh* : Pf. 244. a ; Aor.,
 266 ; Desid., 322.
brhānt : infl., 137.
 √*brū* : syn., 314.
bh : pron., 5 ; final, 35 ;
 int. comb., 45. b, 49. a.
bhāgarant : infl., 138.
 √*bhag* : Pf., 241. c. n. 2.
 √*bhañg* : syn., 314.
 √*bhar* : syn., 314.
 1. *bhāvant* : infl., 136.
 2. *bhāvant* : infl., 138 ; as
 pron., 156.
bhaviṣyānt : infl., 136.
bhi for *abhi* : 219. A. a.
 √*bhī* : syn., 314.

√ <i>bhū</i> : syn., 314; Int., 316. a; Desid., 322; Caus., 329. a; <i>bhu</i> -cl., 212.	√ <i>mātra</i> : in comp. 84. A. b. n.; prosodial unit, 346. <i>mātra</i> = <i>vṛtta</i> : 340. II. - <i>māna</i> (in Part.): 292.	√ <i>ru</i> : Pr., 208. I. n., 216. b.
<i>bhū</i> : inf., 107.	√ <i>muc</i> : syn., 314; Des., 323. u.	√ <i>rud</i> : syn., 314.
<i>bhōs</i> : in comb., 59. a. u. 2; interj. 345.	√ <i>muh</i> : treatm. of <i>h</i> , 49. b. u.	√ <i>rudh</i> : Aor., 266; <i>rudh</i> -cl., 212.
<i>bhraj</i> : syn. 314.	√ <i>muā</i> : Pr., 227. c.	√ <i>ruh</i> : Caus., 329. d.
<i>bhram</i> : syn. 314.	<i>y</i> : pron., 5; of <i>ṭ</i> , 39. b; 40. a; vocalized, 31. <i>ya</i> -cl., 209. VIII. - <i>ya</i> (Gerv. in): 305-6: (Ger. in): 309-10. <i>yakān</i> : inf., 130. d. √ <i>yaj</i> : syn., 314. <i>yād</i> : inf., 182; ind. pron., 182. n; adv., 341. b. √ <i>yam</i> : Part., 297. n. 2. <i>yātant</i> : 184. √ <i>yā</i> : Aor., 266. √ <i>yu</i> : Pr., 213. <i>yūvan</i> : inf., 129. <i>yusmād</i> : inf., 178. <i>yūśān</i> : inf., 130. d.	<i>rū</i> : inf., 107.
<i>m</i> : pron., 5; final, 35. n. 2; for <i>p</i> (b), 50; sandhi, 54-5; loss, 31, 81. b, 297. n. 2.	√ <i>yā</i> : Pr., 227. c.	<i>l</i> : pron., 5; for <i>ṭ</i> , 50. <i>lakṣmī</i> : inf., 156.
√ <i>maj</i> : inf., 314.	<i>yā</i> : Pr., 227. c.	√ <i>labh</i> : syn., 314; Des., 323. u.
<i>maghātan</i> : inf., 129.	<i>yā</i> : Pr., 227. c.	√ <i>lip</i> : Pr., 231; Aor., 265.
<i>matī</i> : inf., 148.	<i>yā</i> : Pr., 227. c.	√ <i>lh</i> : Part., 298.
√ <i>mā</i> : Pr., 234. c, 239.	<i>yā</i> : Pr., 227. c.	√ <i>lup</i> : Pr., 231.
<i>mād</i> : inf., 178.	<i>yā</i> : Pr., 227. c.	<i>v</i> : pron., 5; for <i>ā</i> , 39. b; vocalized, 31.
<i>mādhu</i> : inf., 148.	<i>yā</i> : Pr., 227. c.	<i>va</i> for <i>āva</i> : 188. C. I. a.
- <i>man</i> (stems in): form., 74-6; inf., 125-9.	<i>yā</i> : Pr., 227. c.	<i>vañca</i> = <i>sthavila</i> : 346. I. A.
- <i>mant</i> (stems in): form., 77-9; inf., 133-8.	<i>yā</i> : Pr., 227. c.	- <i>cañs</i> (stems in): form., 74-6; norm. form., 95. a. n. 1; inf., 140-1.
<i>mānas</i> : inf., 117.	<i>yā</i> : Pr., 227. c.	√ <i>vac</i> : syn., 314.
√ <i>manth</i> : Pr., 230.	<i>yā</i> : Pr., 227. c.	√ <i>cañc</i> : Int., 317. c.
<i>marūt</i> : inf., 132.	<i>yā</i> : Pr., 227. c.	√ <i>cad</i> : syn., 314; Int., 316. a.
√ <i>marj</i> : syn., 314; Caus., 329. d.	<i>yā</i> : Pr., 227. c.	<i>radhū</i> : inf., 155.
<i>mahānt</i> : in comp., 81. a; inf., 137.	<i>yā</i> : Pr., 227. c.	√ <i>ran</i> : Pr., 208. IV. n.
<i>mahiyāns</i> : inf., 132.	<i>yā</i> : Pr., 227. c.	- <i>ran</i> (stems in): form., 74-6; inf., 125-9.
√ <i>mā</i> 'measure': syn., 314; Desid., 323. n.	<i>yā</i> : Pr., 227. c.	- <i>rant</i> (stems in): form., 79, 184, 304; inf., 133-8, 184.
√ <i>mā</i> 'change': Pr., 227. a.	<i>yā</i> : Pr., 227. c.	
<i>mā(n)s</i> : inf., 102. d.	<i>yā</i> : Pr., 227. c.	
<i>matār</i> : inf., 122.	<i>yā</i> : Pr., 227. c.	

- $\sqrt{rar}$: 'cover': Pf., 242;
 'choose': Pf., 242. n.
 $\sqrt{rart}$: Int., 317. b.
tarṇa=vr̥tta: 346. I.
 $\sqrt{raç}$: syn., 314.
 $\sqrt{ras}$: syn., 314.
 $\sqrt{rah}$: syn., 314.
=rah: infl., 101. f.
 $\sqrt{vā}$ (*ve*): syn., 314;
 Caus., 329. b. n.
vāḍ: infl., 109.
vāṭaliya: 346. c.
vāḍi: infl., 148.
 $\sqrt{vīc}$: Pr., 224.
 $\sqrt{vid}$: syn., 314; Int.,
 316. a, 318.
vidvāns: infl., 141.
virāma: 14.
 $\sqrt{viç}$: syn., 314.
 $\sqrt{viç}$: syn., 314.
viçvañc: infl., 101. d. n.
visarga: pron., 9; alphab.
 order, 2; final for s, r,
 9, 35, 57-8.
vṛddhi: 28, 74. n., 77,
 77. n., 240. b, 262, 329.
 a, etc.
 $\sqrt{vyac}$: syn., 314.
 $\sqrt{vyadh}$: syn., 314.
 $\sqrt{vyā}$: syn. 314; Caus.,
 329. b. n.
 $\sqrt{vraj}$: euph. treatn.,
 45. b.
- ç: pron., 6; final, 35;
 in int. comb., 45. b, for
 s (r), 58; changed to
 ch, 61; insert., 69.
 $\sqrt{çak}$: Desid., 323. u.
çakān: infl., 130. d.
çatā: in6., 171.
 $\sqrt{çad}$: Caus., 329. b.
 $\sqrt{çā}$: syn., 314; Caus.,
 329. b. n.
çās: syn., 314.
 $\sqrt{çī}$: syn., 314.
çāci: infl., 149.
 $\sqrt{çru}$: syn., 314.
çrēyañs: form., 160. a
 infl., 132.
crēṣṭha: form., 160. a.
çloka: meter, 346. I. B.
çvān: infl., 129.
 $\sqrt{çvas}$: syn., 314.
 $\sqrt{çvā}$ (*çvi*): syn., 314.
- ş: pron., 6; final, 35;
 in int. comb., 45. b;
 for ch, ç, j, 45. b; for s,
 63. a. c; insert., 69.
 $\sqrt{sthiv}$: Pr., 228.
- s: pron., 5; final, 9. n.,
 35; sandhi, 57-9, 63.
 a. c; insert., 69; loss,
 59, 188. C. I. b, 264.
sakthān: infl., 130. c.
sākhi: infl., 151.
 $\sqrt{sañj}$: syn., 314.
 $\sqrt{sad}$: syn., 314.
- $\sqrt{san}$: Pr., 208. IV. a;
 Pass., 287. d; Part.,
 297. n. 2.
samdhī: 37.
samprasāraṇa: 31.
samyāñc: infl., 101. d. n.
 $\sqrt{sar}$: Pf., 242. n.
 $\sqrt{sarj}$: syn., 314.
sarū: infl., 114.
sārva: infl., 187. u.
sarvaçāk: infl., 109.
sas: euph. comb., 59. a.
 n. 1.
 $\sqrt{sah}$: syn., 314.
 $\sqrt{sā}$: syn., 314; Caus.,
 329. a. n.
 $\sqrt{sic}$: syn., 314.
 $\sqrt{siç}$: Pr., 234; Part.,
 298.
 $\sqrt{su}$: Pr., 213; Part.,
 298. su-cl., 212.
su-mānas: infl., 117.
su-jyōtis: infl., 117.
sēnā: infl., 155.
skar=kar: 188. C. I. b.
 $\sqrt{stu}$: syn., 314.
strī: infl., 110.
 $\sqrt{sthū}$: syn., 314; Caus.,
 329. b; = *thū*, 108. C.
 I. b.
 $\sqrt{suñh}$: treatm. of h, 49.
 b. u.
 $\sqrt{sparç}$: syn., 314.
 $\sqrt{sphā}$: Pass., 287. c. u.
 Part., 297. u. 1.

√*smi*: Desid., 322.

√*sru*: Aor., 258. n.

svá: 179-80.

√*svañj*: Pr., 230.

√*scan*: Pf., 241. c. n. 2.

√*scap*: syn., 314.

śayām: 179.

śār: uninfl., 103.

carita: 23-4.

√*śāsar*: infl., 121. n. 2.

√*śid*: Part., 297. n. 3.

ś: pron., 5; final, 35-6;
int. comb., 45. b, 49. b;
shift of asp. 36, 49. b.

√*han*: syn., 314; Pr.
Part., 295; Int., 317.
b; Caus., 329. d.

√*hān*: infl., 101. e.

√*harit*: infl., 114.

√*hā*: syn., 314.

√*hu*: syn., 314; *hw*-cl.,
212.

√*hīd*: 102. d.

√*hri*: Pr., 208. II. n.;
Per. Pf., 253. b.

√*hvā*: syn., 314; Caus.,
329. b. n.

